

RELIGIOUS EDUCATION

*A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education*

May - June 1957



THE GIFT OF THE SELF: BREAKING THROUGH
TO THE DELINQUENT

ABSTRACTS OF DOCTORAL DISSERTATIONS
IN RELIGIOUS EDUCATION, 1955-1956

SIGNIFICANT EVIDENCE

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious education. The Journal does not defend particular points of view, or articles. It gives endorsement. Article which is on file in

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**The Next National Convention of
THE RELIGIOUS EDUCATION ASSOCIATION**

will meet at

The Palmer House

CHICAGO, ILLINOIS

SUNDAY EVENING, NOVEMBER 24 THROUGH

TUESDAY EVENING, NOVEMBER 26, 1957

The Palmer House, one of Chicago's largest hotels, located in the Loop at the center of airline and railroad terminals, has spacious and elegant accommodations for entertaining the Convention. It has set aside a large block of single rooms at \$6.00 and \$7.00 per day and a smaller number at \$8.00 and \$9.00. Twin bedrooms will be available at \$12.00 and \$13.00. All plenary sessions and all small group seminars of the Convention will be at the Palmer House.

An able National Committee of thirty-three, under the chairmanship of Professor Randolph C. Miller of Yale University, is planning the Convention program. Full information about it will be given in the next issue of RELIGIOUS EDUCATION.

The Gift of the Self: Breaking Through to the Delinquent*

Richard V. McCann

Associate Professor of Christian Sociology, Andover-Newton Theological School, Newton Centre, Mass.

"REALLY to respect children means being willing to move as slowly as the life-process itself, and to be willing to pour into our living with them the hours and hours that it takes for healthy growth to occur and sensitive awareness to develop."¹

The "hours and hours" that we must have the patience to "pour into our living with them" must not mislead us into believing that sheer quantity of time constitutes a relationship. The kind of relationship with youth that reflects respect and prompts the growth of self-respect in them, is the kind which involves a "giving of the self." This may happen casually, as well as intentionally. It will sometimes depend on an inter-communication between two persons which is not expressed in words.

The nurturing of healthy growth by patience and by respect for an inner potential goodness is reflected in the experience of a sixteen-year old youth whom we will call William Rowen.

At one end of the bleak concrete "play" area of a sprawling housing project, two thirteen year old boys, Tony and Bob, are having a heated argument. They seem about to come to blows when Bob pulls an odd-looking implement out of his pocket and points it at the other boy. It is a "zip" gun. Though Tony knows it is a home-made job, he also knows that it can kill. The argument is over.

When Tony's parents reported the matter to the police it was soon disclosed that Bob had bought the weapon the previous day from an older boy, William Rowen.

The ordinary "zip" gun is made in a sim-

ple but ingenious manner. Recipe: twist and bend the antenna of a car radio until it snaps off. Cut cleanly into six-inch lengths. One of these will be the barrel, just the right bore for a twenty-two calibre bullet. Whittle grip out of wood. Add firing pin and attach strong bunch of elastic bands, to strike firing pin on bullet and explode same. Very simple; not very accurate, but deadly.

William was "in the business" of making "zip" guns. He made his, however, with care and skill. He drilled his barrels himself, on the lathe in his school shop, to a tolerance of a few thousandths of an inch. The grips were made according to a pattern he designed, and instead of elastics, he devised a spring for the firing mechanism. He had already sold four of the guns, and had orders for a dozen more. He made most of the parts in the school shop, and assembled them at home. Incidentally, he was doing well in shop, but poorly in most of his other high school subjects.

William's offense was a serious one. But, as far as was known, no one had yet used one of his guns; no one had been hurt; and the others he had sold were soon rounded up. After appearing in juvenile court, William was placed on probation. It was felt that attendance at the Citizenship Training Group would benefit him.

One afternoon William was taken by one of the CTG staff members to the Boston Museum of Science. Though William is a Bostonian and the museum is very much in the news, he had not known of its existence before. There he saw new vistas of science and mechanics, and ingenious exhibits that demonstrate various scientific principles. Later he went to one of the machine shops at Massachusetts Institute of Technology. The shop specializes in intricate and delicate equipment for experiments. Never before had he dreamed of seeing such things.

*This is Chapter 10 in *Delinquency: Sickness or Sin*, which is to be published this summer by Harper and Brothers, Copyright 1957, Richard V. McCann. This article is published by special permission of Harper and Brothers.

¹In "Call Deep Thanks," *Religious Education*, Sept.-Oct., 1956, by Edith Hunter.

He returned nearly every day during the course of his CTG assignment.

This experience unfolded fresh ideas of what could be done if a talent such as his were developed in the right direction instead of the wrong direction, and put to creative instead of destructive uses. William saw himself as he might be not if he were "rehabilitated," "redeemed," changed and a fresh start made, but if what he already possessed were built upon. The nature of the adolescent is more often something to build on than something which stands in need of redemption. This seemed to be borne out in William's case. A future potential, "ideal" self was shown to him, a self which might now supplement, rather than supplant, his own, his present self. But the future or ideal self is a very real part of the present, of the ongoing, developing self.

In William's case, the "gift of the self" had more than one meaning, as it often does. It was the giving of the self of those responsible for his welfare — through parts of themselves, their thought, their concern, their dedicated care, their time, their imagination. And it was a giving of a new self to William, a vision of a better self, towards which he could begin to grow. It was a kind of investiture; the robe, the garments of a skilled technician or engineer were figuratively laid upon his shoulders, and then removed. For they were not yet his to wear. Something was demanded of him; a response and a growing responsibility, a giving, in turn, of himself.

That he succeeded in making this response is shown in his subsequent career in high school. All his grades improved; and a year after the "zip" gun episode, he won a scholarship to a college of engineering.

There are many youths like William whose outlook is so limited that they have no realistic idea of their relationship to a wider society and their place in it, particularly their *future* place in it. Just as they have no idea of themselves as adults, as contributing something in the future to their community, so have they only a limited concept of themselves in the present. The in-

adequate self must always be taking, always seeking elements for structuring and defining the self image, and in his unending need, can never give of himself. He becomes self-bound, limited, cramped, crippled emotionally and spiritually. The inadequate self cannot give and express love; it must have received love first in order to give love. As he knows nothing of the meaning of acceptance, never having experienced it, he knows nothing of the meaning of giving. To give of self, one must first have received another self or other selves. Though the basic weakness of the inadequate self may not yet have been expressed outwardly in behavior, in manifest delinquency, he may be in a state of "latent delinquency." William was at a stage when his delinquency was about to become overt. Making the gun and selling it brought his delinquency beyond the latent stage to a "semi-overt" stage. Then Bob's action in using the gun to threaten Tony completed the expression of William's own delinquency.

The "pre-delinquent" as well as the delinquent, may be dominated by the pleasure-principle, as he avidly, thirstily seeks to ingest experiences and qualities which may give him identity. The clear implications in the concept of "latent delinquency" point toward the necessity to help unblock the flow of "self-ingredients" in others than delinquents. It must be unblocked *to* both delinquents and non-delinquents, in short, to all children during the formative years. And especially, it must be unblocked *from* parents, who must be able to give of self, to love. One important aspect of the problem thus becomes a preventive task at a pre-delinquent level — how to encourage and demonstrate and teach the "giving of the self." It is at this highly vulnerable danger point — the weak, thirsting self — that the key to the opportunity for parents and for the church may be found.

The development of the sense of self, of identity, is fully as important as the development of the Superego, the conscience — we may even say that the first is a pre-

quisite of the second.² It is frequently neglected when problems of the relation of the individual to society, and to its mores and standards, are being considered. One reason for this is that in questions of right and wrong, of behavior, it is a great temptation to resort to explanations and methods limited to the authoritarian, moralistic, or sanction level, while neglecting the more subtle aspects of the problem.

A 16 year old boy breaks into a store and steals \$100 worth of goods. Our reaction may be: "He has done wrong. He must be punished. He must learn respect for property. He must develop some responsibility." We instinctively think first of the threat this act presents to ourselves. And we apply moral sanctions to the act, unaware that the actor himself may not be able to assimilate those sanctions. We fail to ask any "Why's," not only why he steals, but why the sanctions are meaningless to him.

There are, to be sure, many things which enter into the structure of the growing self some of which the adolescent can tell us about, and many of which he cannot tell us about, as they are beyond or beneath conscious recall or thought. In general, we can say that individual and personal qualities — such as character traits, personal values and responses, abilities and inabilities to relate with others — are learned or caught or transmitted through parents, through the family. Components of the social and cultural self are transmitted through the schools; and elements of the universal and divine self are transmitted through the churches. Obviously no one of these is isolated or distinct from the others. The church must not be content to be a channel for components of the divine and universal Self, but must constantly seek ways to unblock the flow of ingredients for the "cultural" self, and for the individual and personal self. It must foster the process of maturing into love, and the ability to love

— through the giving of the self — for both the giver and the recipient.

But the church fails to play a significant part in the lives of most children. How can the church foster the "gift of the self," when, as Dr. Miriam Van Waters points out, it "has not given children anything that is memorable, moving, soul-stirring, and liberating in their lives?"³ Is there any way in which it can "infect" children with ideals? Can it find means to overcome the adult selfishness which is the enemy of children, the selfishness which is the dam stopping the flow of the self?

The church has been widely criticized for failing to make available to youth realistic models which are translatable into contemporary terms and closely relevant to their needs. We investigated the part which belief in Jesus plays in the lives of many of our young subjects. We found many boys and girls whose lives were empty of good relationships and who badly needed stable and inspiring, and otherwise meaningful, models in their lives. We wondered what Jesus Christ would mean to them — as far as they could tell us. If the child's model structure was weak at one level, with parents and other meaningful figures missing or depreciated, it was weak at all levels. Jesus remained for most of them in a credal and external context, expressed in stereotyped or catechismal answers.

The failure of Jesus to appear in a meaningful context to these children leads to the necessity of re-examining and reevaluating His potential role in the life not only of the delinquent and pre-delinquent, but of every concerned person.

It is the nature and destiny of the child to be — or to become — the image of God. But this nature and destiny may be only potential, rather than fully realized. There are many blocks and hindrances to its fulfillment. The bound self prevents both the giving and receiving of love. Until the individual can enter freely into the commerce of selves, into the free flow from self to other to divine self, giving and receiving, he is isolated, immature, spiritually crippled.

²Though it is beyond our scope here to discuss fully the intricate and subtle relationship between Ego and Superego.

³*Youth in Conflict.*

Jesus entered into this transaction, this commerce, with the gift of the self. As man, He gave Himself totally to God. As God, He gave Himself completely to man. His supreme act of giving, of love, was more than an act; it became an eternal process of giving, an endless condition of love. Following the complete gift of the self, Jesus, dying to others, arose. His resurrection can be interpreted as demonstrating that the giving of the self not only cannot destroy or even reduce the self, but can transmute both the giving and the receiving self to a plane of eternal values.

As Jesus gave Himself totally, without reservation and without in any way depleting Himself, so we can make the "gift of the self" in every relationship totally, unreservedly, without apprehension of loss or depletion. Yet His act is not merely an example. Seeing Jesus, His life, His acts merely as examples, in an exemplary mode, fails to apprehend the most dynamic and creative aspect of His role. Jesus' gift of the self was not merely an act for us to emulate, but a fact for us to know. We are not merely to follow His example; we are to know, to understand, his endless act. It is a fact which now is, and it is an inexhaustible creative resource. Through His gift of self, there is inherent in every human spirit and personality a creative, loving, endless power which, as God, He gave to man at the time of His total and irrevocable gift of self. It is on this base, this raw, essential spiritual material, that man can begin to conceive and construct that image of self, whose ever-increasing clarity and perfection are the condition of his being the image of God.

Jesus did not merely demonstrate that our gift of the self can be made without depleting of the self; He made possible our unending giving of the self. We who hold back, who hesitate to give ourselves for fear of depletion, exhausting, destroying the self — can give of the self without reservation, without fear through knowledge that this is so, through faith. Faith, says Albert Outler, is man's response to God's action in thrusting him into selfhood. Faith is validated

by its power to keep the self open and responsive to the mystery of life. The creation of selves is the work of God in his creativity calling men to openness, to response, to freedom.

The relation between Jesus' gift of self and the image of God has an analogy in the photographic process. At the moment of Jesus' crucifixion — a moment which pre-existed the act, and which now is — His gift, His opening of the self to all humanity, was a kind of cosmic exposure. The shutter of the cosmic camera opened, the lens gathered the light of that instant, and the image was formed on the sensitized film — of every human spirit, then, before, and after. This image was the image of Christ in His essential nature, and through Him, the image of God. Since it was a timeless, eternal act, this happens endlessly to every new human spirit. The image of the Divine Self is formed — but as in a camera, on the emulsion of the photographic film, it is a latent image. It must be developed carefully in order to become manifest. Many things can hamper or prevent its development. It may never become manifest; but even though development may be faulty, or if it never progresses beyond the latency stage, it will never die.

The latent image of God on every human spirit, through Christ's eternal act, the gift of the self, is a truth and a fact. To foster the development of this latent image is the task of parents, of school, of community, of church. Particularly in the light of its origin, it should be more directly the concern of the church; it should not be left to chance.

We have noted earlier that approaching the problem of spiritual and emotional malfunction and disturbance in general, and delinquency in particular, on a moralistic plane tends to threaten the individual with rejection, or to intensify superego factors which have been poorly assimilated, and so compounding the damage. Yet rejection and isolation must be healed in more than the individual delinquent. Full acceptance must reach beyond him to the non-delinquent, and to parents. The church's full acceptance of an adult, for example, may help

to unblock the giving of his self, and this may in turn prevent personality damage to a child. Acceptance of the delinquent must be without sentimentality, without masochistic identification.

To achieve realism and avoid sentimentality in a religious approach to juvenile delinquency and to the individual delinquent, the church must have intolerance for wrong action, and not a sentimental permissiveness. Yet at the same time it must possess an ability to identify wrong action, and a sharp and subtle discrimination as to where the wrong action lies. Is it on the part of the individual delinquent, or his parents, or his community? Further, it must replace moral indignation with moral courage, a replacement which can be accomplished only through knowledge and understanding. It must acquire by hard, diligent, realistic effort, full knowledge and understanding of the act, and of the actor. "Let the punishment fit the crime" as correctional philosophy is now obsolete. No longer must the punishment be matched with the offense, but rather the punishment — the methods of rehabilitation — must match the needs and background and motivations of the offender. Thus, it is not sufficient to know the delinquent's deed; we must know the delinquent. We must realize that all those who are not "well-adjusted" are not necessarily delinquent.

A selfish or proprietary or exclusive or over-indulgent affection can be just as crippling as rejection and deprivation (though over-indulgence, on the part of parents, may often be a substitute for real love). Only love based on understanding, unselfish, consisting in the giving of the self, can undergird the kind of relationship which will help to form the adequate self image. Parents, teachers, clergy, friends could all do more to express this love, prevent damage to the self, and foster the development of the latent image of God. Instead they withhold it from the child, from the adolescent, proffering all manner of substitutes and excuses in its place. Sometimes the "surrogate self," the substitute for the self, can be effective. Too often it becomes a permanent replace-

ment. Such common practices as giving a child a weekly or monthly allowance can too easily become a substitute for the time and interest — for part of the self — of the parent. "The gift without the giver is bare," says Carlyle. The gift has meaning only when it carries with it some aspect of the giver, of the giving self. As the one who fails to give himself, to give love, often gives things as substitutes for himself, so the one who fails to receive love seeks substitutes and symbols for love. Often these symbols are trivial; more often they are harmful.

A clear illustration is the case of Charles Summerfield, whom we met in Juvenile Court. Charles, who was in court on a complaint of UMV,⁴ may have taken the car which didn't belong to him, as a substitute for the family car, whose use his parents withheld from him. But it wasn't a substitute for their car only; it was also a substitute for their affection, for themselves.

His parents have now resolved, at least in court, to start giving more of themselves to their son. But judging from the brief glimpse we were able to have of the former relationships, there seems to be very great likelihood that they may now try to compensate by giving Charles more and more things instead of more qualities, or perhaps by increasing the amount and the quantity of their relationship with him, rather than improving and deepening its quality.

The self of Christ, and of God, is transmitted every time the self of man is transmitted. The chaplain, pastor, psychologist, psychiatrist, the remedial reading specialist — all contribute something beyond their skill, something intangible which is inherent in the relationship but which may transcend it, and which may find its real source outside it. Whether it be a minister, priest or rabbi, parent, or teacher, doctor, social worker or probation officer, the grocer on the corner or the friend down the block — every time he gives of himself, he unblocks the channel for the reception of the self of God, both in himself and on the part of the

⁴"Use of a Motor Vehicle without Authority."

individual whom he accepts and understands and with whom he truly communicates.

The "gift of the self" is as necessary for mental and spiritual health of the giver as for that of the receiver. The parent who will give of himself to his child or to others by interest, by sheer presence, by understanding love — even by discipline and correction — will not only help to prevent psychic damage to the child, but will begin to restore his own broken lines of communication with others. Practice and training in "self-giving" will unblock the damned up flow of love, the indispensable element for the prevention of cracks and fissures in the structure of the self, and distortions and obscurities in the self image.

Although the perfectly integrated, the harmonious, the mature and complete self, and the accompanying clear and realistic self image is an ideal, the self is never completed. The closer it comes to perfection, the more perfectly will it make manifest its ineradicable latent image of God, and the more clearly and fully will its divine nature be expressed in day to day experience.

Only in mutual giving is there true communication, the ground of creative dialogue between selves. As the self in its dialogue with other selves becomes those selves, so in its dialogue with the Divine Self does it become the Divine Self.

The self, being a self-transcendent entity, seeks freedom from itself. The individual who has been the recipient, during the crucial formative years, of adequate self-

structuring components from other selves, can not only more freely and adequately make the gift of the self, repeatedly and constantly, but is more surely able to become free from the needs and considerations of the self. The delinquent, as well as the neurotic, is not only governed by the needs of his unhealthy self, but is limited and bound and crippled by those needs. Even when he becomes free, the "commerce in selves" goes on all unawares, and the healthy self, open and sensitive to the subtlest emanations from the life around it, continues to give and to receive naturally, effortlessly, and unconsciously. Walt Whitman has caught the secret and the truth and the magic and the beauty of this in these lines from *Leaves of Grass*:

"There was a child went forth every day,
And the first object he look'd upon,
that object he became,
And that object became part of him for
the day or a certain part of the day,
Or for many years or stretching cycles
of years.
The early lilacs became part of this child,
And grass and white and red
morning-glories . . .
His own parents, he that had father'd
him, and she that had conceiv'd him in
her womb and birth'd him,
They gave this child more of themselves
than that,
They gave him afterward every day,
they became part of him . . .

George Albert Coe's Concept of Valuation¹

Norris B. Woodie

Berea College, Berea, Kentucky

GEORGE ALBERT COE spent his career developing implications of the thesis that through valuing and revaluing man becomes more and more personal. In so doing, he reacted against traditional philosophy and theology. His outlook was pragmatic.

I

Criticism of this view comes mainly from so-called classical thinkers who crave more sound footing than a "relativistic" approach appears to provide. Thus, while Coe's concept of valuation claims rootage in a type of functional psychology, its metaphysical overtones are of considerable interest.

Aware of such overtones, Coe perhaps felt the greatest kinship with personalism — but declined this label, partly because he saw impersonal and even anti-personal elements in nature; and even though B. P. Bowne's social concerns undoubtedly helped influence him to follow the "empirical side" of philosophy, Coe termed his teacher's "weighing of concepts" a final resort to theological apologetics. Thus, while he frequently affirmed that metaphysics (though not an enterprise he had time or inclination to follow), is a necessary concern, Coe claimed no metaphysical system for himself and found traditional metaphysics largely meaningless.

Reflecting a belief that metaphysics is necessary, Coe was at least willing to discuss questions such as the meaning of "the real." In so doing, he also showed concern for students undergoing religious struggles reminiscent of his own early experiences.

Coe accepted a commonsense approach to reality. He thought of the "really real" as of the here and now. He viewed reality as a continuum, the discovery of which in-

volves a "dynamic conception of mind." About this conception he wrote: "Desire, attitude-taking, and enterprise, whether religious or other, are at the same time idea, thought-organization, and discovery of the real." (*The Psychology of Religion*, p. 229).

Such a tie between valuation and discovering (knowing) is significant. The view is that a mind which continually discovers becomes more and more personal. An important implication is that while impersonal elements in nature are as real as the personal, only personal selves *know* — and their knowing is predicated upon a valuational rather than a non-valuational basis. Through continually valuing and revaluing (discovering or knowing), the personal partakes of a self-directed evolutionary process. It transcends the impersonal as well as the personal of a former era. Coe affirmed that knowing is valuational, because a non-valuational explanation of discovery is indiscriminatingly subjective.

At this point, a traditional criticism must be met — for Coe moves from a descriptive to a normative point of view in rejecting a non-valuational explanation of discovery. His position is that discovering *is* valuing, and in *What Is Christian Education?* he re-emphasizes the belief that persons, through valuing, become more and more reliable by merit of deliberative practice, and largely create an environment conditioned by their desires. The seeming difficulty of this view is that it results in the fallacy of a norm defining itself. W. M. Urban criticized Coe at this point as early as 1901 when he reviewed George A. Coe's *The Spiritual Life*.

But what his critics look upon as a fallacy, Coe appears to have claimed as basic: that as a matter of fact, norms *do* define themselves. The personal is simply a vital part of the knowing process. It possesses a certain authority to discover. To be in the

¹This article is based on the author's Ph.D. dissertation at Yale University, on the topic "George Albert Coe's concept of Valuation Applied to Education."

process of becoming personal (to reach for higher and higher values), is therefore to possess a degree of objectivity in discovering the real. This *authority to discover* affirms the growing reliability of the self as a discoverer of reality. Thus, to the question, What is real? — Coe might well have answered: Everything is real, but some reals are more valuable than others. The crucial fact is that personal growth results from valuing and revaluing — or, in other words, from the knowing process itself.

II

In making a case for the above status of valuation, Coe held that values can be treated scientifically, a position not unique with him, but one his early writings set out to justify. He explained this basic premise quite fully in *The Psychology of Religion*. This work stresses "functions" which are described as symbolizing "the part that any organ or process has in maintaining, reproducing, or improving the life of an individual or the group to which that individual belongs." (p. 8) Further, function is defined "by reference to the advantage or value toward which the process in question moves, and that mental process defines its own ends." (pp. 23 f.)

This self-defining process of valuation is modified by Coe's recognition of the more enduring (structural) aspects of life. While change is the keynote of function (and while structure may also change through human desiring), Coe saw continuity (sameness) as the main feature of structure. He also pointed out "sources of unsought continuity" in an article titled, "The Actual and the Desirable Continuity within Social Change" (*Religious Education*, June, 1930), and affirmed that automatic continuity needs to be "broken into" by desirable changes. He sought creative ways of bringing improvements to established patterns; but while the evolution of functions is thus the crux of personal growth, Coe's recognition of structure is indicative of a stability which some may see lacking in his concept of valuation.

In addition, Coe's idea of social immediacy denies what may be criticized as "abso-

lute relativism," for in noting the inescapable relation of person to persons, he gave personalization and socialization mutually dependent meanings. Social immediacy can be explained in light of the generally-understood experimentalistic idea of immediate experience, a term meant to describe a primordial fact of life. To John Dewey, immediate experience is simply an ongoing, meaningless flow of events attaining meaning through human mediation. Coe's reference to social immediacy suggests a qualification of this concept. Social immediacy is not an ongoing, meaningless flow of events. It is an ongoing flow of events with a social predisposition. Social immediacy, therefore, is a primordial fact of life, without which the rise of the personal from impersonal nature would not be possible. Valuing produces the personal, but personalization means *social*-personal growth. Social immediacy is the condition of such growth.

III

Coe did not feel his scientific orientation to be inconsistent with his view of God as immanent in the personalization process. His approach was inductive. God was simply his generalization from concrete data. The substance of Coe's God-hypothesis is

that he is immanent in all choices of ours that make us personal and still more personal; that this immanence, having the form of a choice within our choices, is that of a personal being; and that this being, in that he realizes himself by promoting our self-realization in a society of persons, is ethical in the profoundest sense. (*What Is Christian Education?* p. 94)

The surprising fact is not that Coe hypothesized God, but that he described him as a personal "being" rather than as a process. John Dewey spoke of God, but in *A Common Faith* defined God as an "active relation between ideal and actual." (p. 50) While Coe would certainly deny this he says more about God than the psychological facts entitle him to say, one finds it difficult to resist claiming that, for all practical purposes, Coe's idea is of a God who *sustains* personal elements in the universe. If this is true, it raises the question of whether

Coe actually tried to unite incompatibles: a dynamic theory of valuation with God as (absolute) being.

Stated in a different way, a troublesome feature of Coe's dynamic concept of valuation is its necessary implication that no value is immutable. This feature presents a difficulty because one can hardly deny that some of his favorite terms, such as "scientific method," "personal," "social immediacy," "democracy," and even "valuation," represent certain "fixed" idealizations — and are, in a sense, immutable values in Coe's thinking.

The objection is not that Coe attributes metaphysical substance to the process of valuing. His valuational view circumvents this criticism through the simple assumption that everything is real. The objection is, that for all practical purposes, Coe must hold certain values as immutable, a practice which his dynamic concept of valuation appears to view dimly.

IV

Applied to Coe's well-known reaction against the orthodoxies of various institutions, the question of immutable values might well be phrased as follows: Since man must hold certain more-or-less set values, can he ever escape the worst features of institutionalism? Coe's apparent answer to this question is *first*, a claim that in principle, no value is immutable, but that as a matter of fact, certain values (such as democracy), have endured, have actually become more refined through usage, and have unlimited potentials for further development; and *secondly*, a denial that institutionalism is intrinsically evil.

The first point must necessarily involve the claim that even the value one places upon the concept of valuation is subject to revaluation. Valuation must be construed as a norm continuously attempting to go beyond itself. Further, to say that no value is immutable is not to say that values are transitory — for each value contains the potential of evolving to a higher value.

The evolution of values in turn depends

upon the personal elements in history which must always be interpreted in terms of social immediacy. Beyond this point, Coe refuses to go. He makes no explanation of the genesis of the personal. Instead, he hypothesizes a personal God as an immanent being (Sustainer?) of the personalization process. The implication is that the personality factor is a self-evident (to Coe) universal value. Personality is the immutable value from which Coe does not seek escape. This fact does not invalidate his concept of valuation. It merely serves to demonstrate that operationally defined starting points are necessary to any explanation.

Involved in the second point (that institutionalism is not intrinsically evil), is the fact that Coe recognized the political implications of social immediacy. He taught that governing should be based upon competency to govern, but argued for government of all by all. Applied to the schools, this meant that children should certainly be graded according to ability and proven competency, but also that the legislature should recognize student government organizations by Statute, and that all decisions of pupil officials, teachers or school administrators should be subject to review by the courts of the state. Coe also held that graduation from high school should be graduation into full citizenship. He presented ideas such as these as early as 1918 in "The Function of Children in the Community" (*Religious Education*, Feb., 1918) — quite a time before G. S. Counts rocked the educational world with his controversial question, "Dare the school build a new social order?"

Coe's dramatic conception of full democracy in the classroom is but one instance of his extraordinary ability to spell out the implications of valuation. In addition, he argued that educators actively promote a fully democratic bias. Thus, while Coe decried orthodoxies dedicated solely to self-preservation, he did not say that institutions are not necessary. His demand was for the institutionalization of the self-valuation and revaluation principle — the seeds of which he saw dormant in both church and state.

When Learners Learn To Learn¹

An open letter to Junior Highs who want to get something out of Sunday School

Margaret Jane Bibber and Ernest M. Ligon

Union College Character Research Project, Schenectady, New York

Dear Junior High Girls and Boys:

You probably don't believe that my generation really thinks that religion is important. You would naturally think that what your parents really consider to be important, is what they make you do. If on Sunday morning you feel like sleeping late or maybe going for a hike instead of going to church school, it is a common occurrence for your parents to let you do as you wish. But if it is Monday morning — off you go to school whether you want to or not, because everybody agrees that what you learn there is important. Now actually the reason why your parents don't make you go to church school is because they don't want to shove religion down your throats. Probably, they really do think it is important. My generation doesn't know much about religion but we do know it is the basis for our American way of life.

¹In a talk, which I made at the recent meetings of the Division of Christian Education of the National Council of Churches, I said that it is high time we stopped putting all of our attention on teaching teachers how to teach, and ought to put more on teaching learners how to learn. I said that this would pay many times bigger dividends. The editor of *Religious Education* immediately dared me to prove this. I decided to write this open letter as a beginning. It seemed desirable, however, to try out these ideas with youth themselves. We write altogether too much religious education curricula around adult council tables. I called for volunteers, and thirty Junior Highs responded. They gave up four Wednesday afternoons for the experiment. The interest was high, and there were very few absences and no drop-outs. For those of you who want to try this with your Junior High's we'll help as much as we can.

The major portion of the hard work was done by Miss M. Jane Bibber, a laboratory assistant in the Character Research Project. She kept accurate notes, followed up on the Junior Highs, and actually wrote the open letter. I contributed only the idea, the lectures to the Junior Highs, and a few editorial changes in the manuscript.

E. M. L.

We know that it is religion which makes it possible for each of us to be regarded as of unique importance and religion which safeguards our freedom. It is religion which produced the equal status of men and women and only religion will eventually solve the problem of racial discrimination. It is religion and religion alone which can bring peace among the nations and save the world from destruction.

No wonder we believe that you boys and girls must learn more about religion. The point is, you must dig it out yourselves. We can't really give it to you. Religion is very difficult to understand and to live by. It took me fourteen years to write a book on just three of the chapters in the gospel of Matthew. As for living by the teachings of Jesus, most of my generation aren't even sure that it's possible to practice some of his teachings. We've never even had the courage to try. We have certainly failed to learn all we can about religion. And one important reason is that people told our teachers how to teach, but nobody taught us how to learn.

You will be able to learn what everyone else has failed to learn, if you learn how to learn. And that is what this letter is about. What you'll need are some "learning skills" — *techniques for learning as much as possible, as quickly as possible, and remembering it as long as possible.* Just as all of life is the province of religion, so can all of life be the subject of these learning skills. In fact, if you acquire these learning skills you should be able throughout life to learn far more than we did. Are you interested in trying?

If you decide to undertake to do this, you'll be among the first to try it. It's a

real pioneering effort. You see, the human animal hasn't yet learned to use his mind to anything like its maximum capacity. Of all the tools which are available to a man, his mind is the most powerful. If a thinking machine comparable to the human mind could be constructed, it would have to be as high as the Empire State Building. It would take all the power of Niagara Falls to make it run, and all of the water of Niagara Falls to keep it cool. You may have heard that quoted on T.V.

But instead of really using his mind, frequently man goes through life with his "upstairs" like a ransacked office. In fact, if the average college student deliberately tried to devise a method for learning less, forgetting more, and spending the maximum amount of time accomplishing this, he couldn't do it in a better way than he usually does.

It all adds up to an incredible waste of a God-given talent. What's the answer? There is no final answer. As I said before, this is a pioneering effort. You will have to find some of the answers yourselves. But a good starting place is to first become acquainted with the learning skills which have been discovered, which produce more efficient use of the human mind.

We've very recently had a group of thirty Junior High boys and girls in Schenectady, New York, volunteer to learn how to learn. They were told that their efforts were an experiment, in which each one of them was really representing 150,000 other Junior High boys and girls. What each one could do, the 150,000 could do. What he could not do, the 150,000 could not do. Why don't you organize some groups for the same purpose. We would like you to write us if you do.

The first learning skill which these Junior Highs heard about was to find a *purpose for learning, what they were going to learn*. If you first ask yourself the question, "Why do I want to learn this?" you will remember what you do learn much longer than if you don't first ask this question.

If you can't think of a "learning purpose"

yourself, ask your teachers or parents why you should learn the subject in question. They know of a purpose for your learning it or they wouldn't ask you to learn it. Of course, the reasons they give you may not at first satisfy you, but just keep asking them until you yourself can see a purpose for learning it that makes sense to you.

Your "learning purpose" must be your own. It's an individual matter. Sometimes an entire class of pupils may have the same learning purpose for learning something but this is not usually the case. For instance, some of the students in our experimental group had the same church school lesson. It was about great hymns and prayers. One girl in the class said, "When a friend of mine was embarrassing me by telling stupid jokes and acting silly, a hymn I had learned about patience kept me from getting mad." Another girl in the same church school class said, "I was set to meet someone at 3:30. I got out of school early. Would I wait? A prayer would help me to ask God if I should wait." The first girl could see that learning hymns was helping her get along better with other people. The second girl could see that learning about prayers was helping her to make decisions. These two girls didn't have the same "learning purposes" for the lesson but they did have learning purposes which meant something to each of them individually and that is the essential thing to have in a learning purpose.

The companion concept of the "learning purpose" — and our second learning skill — is the "learning goal." The "learning goal" is simply tying what you are learning to something in your daily life. For example, when I was about your age, I learned that a person has many failures, but that with enough effort success will come. My father taught me this — not by lecturing to me — but by taking me for a walk through a wheat field. When we turned back, we could not see our path. We had failed to make a path, but my father pointed out that if enough people walked through the field where we had walked, the path could then be seen. It was due to the personal *experience* of walking through the wheat field that

I learned that with enough effort success will come.

In the example above, my father tied what I was learning to a real experience. You can do this for yourselves just as well. Some of the Junior Highs in our experiment had a church school lesson on the beatitude, "Blessed are the pure in heart," or "having a dominating purpose in the service of mankind." They were learning that a dominating purpose requires persistence, dependability, self-confidence, and a sound background of knowledge. One of the boys in that class chose as his learning goal to work on his music lessons so as to increase his capacity for persistence. Another boy was going to have to decide upon his school courses for the following year and seized this situation to tie his learning to. He related the need for a sound background to the way in which he chose his school courses. One of the girls in the class who was also concerned with getting a sound background talked with a teacher and asked her "what she did as a teenager to help herself now." These students made definite plans to use what they were learning in their personal experiences.

You've heard it said, "Learn from your experiences!" Well, what we're saying here is, "Make for yourselves some experiences from which you can learn!" Try it! *You tie up your learning with your daily experiences so that you learn permanently. You tie up your experiences with learning so that you profit by them.* You will forget all that you learn unless you tie it up with experiences. And you will almost never profit by experiences unless you tie them up with learning.

Next, let's deal with the problem of forgetting. How much you know is determined to a large degree by how much you remember of what you have learned.

Try this experiment. Give yourselves about five to ten seconds to learn the following letters in the given order: X B V J H. Next learn these letters in this order: V H X J B. Now can you remember what the first order was? Most Junior Highs will find it difficult to recall the first order correctly. This is because the learning of the second order has "knocked out" the learning

of the first order. This is an example of "retroactive inhibition."

"Retroactive inhibition" sounds important and, believe me, it is important. Not only that, "retroactive inhibition" is not a difficult idea to understand. At least two-thirds of the Junior High boys and girls in our experimental group understood it well. *Retroactive inhibition is the most common cause of forgetting. It means that every time you learn something and then learn something else, the second thing tends to make you forget the first thing.*

Now, we live in a time when your generation can't afford to forget much. You have to know a lot more today, than people did a few decades ago. If our American way of life is to make progress, or even just survive, you must learn many things well enough to remember them. And you must start doing this *right now*.

The *right now* is what matters. At the Junior High age level, the ability to learn increases tremendously. But that is also the age, when you begin to do only what you please to do. Because we live in a democracy, it's up to you to decide whether or not to learn. You might be interested in what one prominent scientist had to say about the shortage of scientists and engineers in our country. He said that this shortage is caused by the fact that too many Junior High students decide that they don't want to learn mathematics. Russia is getting ahead of us in this regard. Now this is just one specific example of how much the *right now* matters. You can't wait until you grow up. You have to start learning hard at Junior High.

What can you do *right now*, then, so that you will not forget what you learn? How can you keep retroactive inhibition from throwing you? *If you will use the method of "distributed practice"—also called the method of "spaced learning"—you will never forget what you set out to learn.* This method is the most efficient way known to combat "retroactive inhibition."

An experiment done at Cornell University can illustrate the principle upon which the method of distributed practice is based.

One group of students learned ten nonsense syllables just before they went to bed. Another group of students learned the same ten nonsense syllables at the beginning of the next day. Two hours later the students who had learned the nonsense syllables before they went to bed still remembered eight of them, whereas the students who learned them at the beginning of the day remembered only six of them. Eight hours later, the students who learned them before going to bed could still remember eight of the nonsense syllables, but the students who learned them at the beginning of the day could remember only two.

The reason why the first group was able to remember more was that they didn't learn anything else right after they had learned the nonsense syllables before going to bed. Retroactive inhibition didn't take place. Their minds had time to digest what they had learned. On the other hand, the second group which learned the nonsense syllables at the beginning of the day learned other things afterwards during the course of the day—and so they forgot. This experiment also shows that we forget things most rapidly right after we have learned them. This is a contradiction to the popular idea that forgetting takes place very slowly at first and then more rapidly as time goes along.

Actually we forget a large proportion of what we are going to forget within the first two or three days after we have learned the material for the first time. The best time to review material then is within a short period after we have learned it. When it has been mastered the second time, however, we don't forget it so quickly. Consequently, a longer period can elapse before we need to study it a third time. When it is studied the third time the amount we forget is still less and a still longer period can elapse before the fourth study period. This remains true for the fifth study period. For most people after the fifth study period—done at just the right time—the material becomes theirs almost permanently.

You may feel that if you learn some material once, you don't need to review it. The fact is that almost all of you will have to

review at least four times if you're going to remember it always. The periods between the various reviews may differ for different people, but the following schedule is about average: learn the material one day; review it two days later; then review it again five days after that, which would be on the seventh day; then review it again ten days after that, which would be on the seventeenth day; then review it again twenty days after that, which would be on the thirty-seventh day. Then you'll probably never forget it.

This may seem like a lot of time to put in studying. The fact is that it will take about as long to do all four review exercises as it does to do the initial learning. This means, to be sure, that you should select only the more important materials to learn this way. On beginning the method, you should include about half as much of a given subject as you ordinarily would if you were only going to study the material once. You only learn half as much, but you remember a thousand times as much.

To show you how miraculous this method of distributed practice is, if you should learn ten new words a day of a foreign language, at the end of a single year you would know more words than the average child brought up in a country where that language is spoken would know when he was twelve years old. If you use this method, you will never get any more low marks. You won't even be able to cheat. There won't be anybody to cheat from.

Now, how do you carry out this method of distributed practice? Obviously, it must be systematic. I should give you a warning in the very beginning. A vitally important principle about learning was stated by William James a great many years ago. He put it in somewhat these words: "Allow no single exception to occur." Nothing destroys a habit so quickly as allowing exceptions to occur.

In order to use this method of study effectively, I recommend that you set up a card file system. Using this card file system will make it easier for you to keep track of the right days on which you must review

the material you are learning. If you will write to us, we will give you specific directions for doing so. Remember that its success depends on its being carried out every day. The "single exception" is the basis of more failure in study than any other single fact.

Suppose you used this method of distributed practice with your church school lessons. Certainly this is an area in your lives where "retroactive inhibition" operates most. You learn something on Sunday morning — or do you? — and then you never hear about it again until the next Sunday morning and maybe not even then. Meanwhile, you are learning a great many other things. By the time you do hear about it again, you've forgotten so much, it's almost like learning the material for the first time. It's no wonder people know so little about religion. Try learning your church school lesson on Sunday, then again on the following Tuesday review it, on the following Sunday review it again. Ten days later review it for the third time, and finally twenty days after that review it for the fourth and last time. If you will do this, religion will become alive and vital to you. It is a fact that what you work hard at and learn well is what you will enjoy learning about. And as you learn more and more about religion, a new source of strength will be yours. And in our country, built as it was on religion, some Junior Highs had better start learning a lot about it.

One of my favorite expressions is that the present generation is "religiously illiterate." What I usually mean is simply that this generation doesn't know very much about religion. But what I also mean is that my generation doesn't know how to read well enough so that they can learn much about religion. Does that surprise you? Did you think everybody knew how to read? Well they don't — at least very well.

Reading is one of the most important learning skills there is. There is so much to be learned from reading books, magazines, and newspapers. Yet very few people read half as well as they could. More stu-

dents flunk out of college due to poor reading habits than for any other reason.

Reading experiments show that the average college sophomore can improve his reading by fifty per cent in three weeks, practicing only a half hour a day. Some improve as much as two hundred per cent. You can do that too.

There are three important skills involved in reading. The first one is called "*scope of perception*." When you look at a printed line, how many words can you see in a single glance? Read this:

"knowing the will of God"

Did you read all five words in a single glance or did you read each word separately? Of course, if you read each word separately, it takes a long time to read.

To improve your scope of perception so that you can see four or five words at a glance, make some "flash cards." Have some three-, four-, and five-word phrases typed on the cards. Then have someone flash these cards before you by covering them with a blank card, removing the blank card and then replacing it as quickly as he can. In that instant when the typewritten phrase is exposed, you should be able to see all of it at once. Some of the Junior High boys and girls in our experimental group tried this and found that they could learn to read many more words in a single glance.

It may not yet be clear to you why being able to use a larger portion of the image which falls on the eye, makes it possible for you to read faster. Have someone hold a mirror on the page just a few lines below where you are reading. Have him set the mirror so that he can watch your eyes in it. While you are silently reading, he will notice that your eyes do not "run over" the line smoothly but that your eyes move in jerks across the line. Furthermore, for all practical purposes, you are totally blind when your eyes are in the process of jumping from one fixation point to another. Consequently, you don't want to read by words or you will have to stop for every word on the line. Therefore, the more words you can see in a single stop, the fewer stops

you will have to make in line — and the faster you can read.

Now, try this. When you are actually reading, try to see as many words at once as you can. You should be able to eventually read a whole line stopping only two or three times and still read all the words.

The second major skill involved in reading is "*speed of perception*." This refers to how fast your eye movements are. Try this. Start reading, making sure your eyes do not stop more than two or three times per line. When you get your eye movements going properly, try to pick up speed. Very gradually go faster and faster — something like the "locomotive cheers" you hear at football games. Increase your speed until you find that you can no longer see what you are reading. Then slow down and try it again. Keep your reading very rhythmical. It should be as smooth and pleasant as dancing.

If you want to be an expert reader, you ought to read rapidly whenever you read. Don't let yourself fall back into old habits. Besides, the truth of the matter is that the fast reader can always remember more and remember it longer than the slow reader, other things being equal.

The third important habit in reading is "*reading by paragraphs*." To develop this habit, practice doing this. After you get your eye movements operating smoothly and your speed as high as you can get it, read through a paragraph just as rapidly as you can. Then stop and write down in one sentence what the paragraph is about. If you can't remember, read it again. Don't study each sentence separately. Read rapidly through the whole paragraph and then write down its main idea in one sentence.

After you have practiced doing this a while, it will soon become an automatic process. Then you'll be reading by paragraphs. And that is the best way to read efficiently. Think now how foolish it is to read by words.

There are many more learning skills but it would take too much space to tell you about them now. You can read about them in books about studying. If you will write

for the Learning Skills pamphlet from the Character Research Project, Union College, Schenectady, N. Y., we will send you ours.

Now if you've understood each of the learning skills I've been talking about, you have taken the first step in learning how to learn. The next step is to actually use these learning skills *right now*. Establish them as habits, allowing "no single exception to occur." This is where the going gets rough. Now you're pretty much on your own. I can tell you about learning skills but I can't make you use them.

First of all, you must decide that you want to use these learning skills. But even though you say you want to use them, that is no assurance that you will. Whether you use these learning skills depends upon whether you have the "motivation" to learn how to learn. That is to say, you must have a strong *inner* desire to accomplish this task.

Some of you will find that you just naturally have this strong inner desire. You will be able to use these learning skills. On the other hand, some of you will find it difficult to put these learning skills into practice. We found that the Junior High boys and girls who made the most use of these learning skills in our experimental group had certain attitudes. Possibly, it is due to these attitudes that they can more easily find purposes for learning and experiences to which they could tie their learning, as well as the ambition to establish habits for remembering and reading.

The attitudes they have may not be the only ones which would help you in your attempts to practice these learning skills. You may find that other attitudes or aids are more helpful. Here is where your pioneering effort begins. I can only suggest that if you have a hard time making yourself use the learning skills, try acquiring these attitudes. They are attitudes which all Junior Highs can develop regardless of the circumstances.

Let's take a look at some of the attitudes these Junior Highs who are learning to learn have towards their parents and homes. First off, they are willing to have activities with their parents from which they can learn.

They want to discuss their ideas and problems with their parents so as to broaden their point of view on any subject by listening to what others think, sifting through ideas and forming a conclusion which combines their ideas with those of their parents. Of course, they disagree with their parents but usually only over trivial matters, such as bedtime, tidiness, and slang. The more important disagreements, such as the question of their choice of friends, are resolved by talking them out.

What can you do to gain these attitudes about your home? Let your parents know you; talk to them; work with them; learn from them; try to understand them; and respect them.

These Junior Highs who are practicing the learning skills also have certain attitudes about their future. They feel it is important to do some thinking about vocations. Naturally, they aren't permanently committing themselves to a vocation. But, they are trying to see where their abilities and interests can lead them towards making a contribution to society.

You can begin to look for an answer to the problem of what vocational fields would satisfy your interests. Also consider what type of experience you need and can get now that will help you in the future.

There are other attitudes which these Junior High boys and girls have concerning their future. They think the important characteristics to have as adults are such personality traits as patience, understanding, efficiency, fairness, and having a broad outlook on a subject or problem. They admire these things rather than such social distinctions as popularity, exciting jobs, and large incomes.

You might begin to notice the qualities of the adults with whom you come in contact, for instance, teachers and other community leaders as well as parents. Start trying to acquire their good qualities now.

Junior Highs in our experiment also have the attitude that religion is important. They are not taking religion for granted, but are trying to find meaning in it. In their homes, they not only have religious practices such as grace at the meal table but also have discussions about the Bible and their church school lessons.

You might ask yourself these questions: What does religion mean to me at my age? What do I need to learn now so that it will be more meaningful to me as I grow older?

When asked how their church school classes could be improved, these Junior Highs, using the learning skills, gave suggestions that would improve the class permanently. Rather than recommending that the noisy people be sent out of the room and the periods be made shorter, they suggested that the teachers know more about Junior Highs, talk to them on the Junior High level, have more discussions, and work more on helping the Junior Highs *understand* the lesson. Their suggestions show that they can see the great potential value of church school.

I hope you boys and girls will recognize the tremendous power of these learning skills. I hope you will try to learn as much as possible as quickly as possible and to remember it for as long as possible. Enlist the aid of your parents and teachers. My generation is anxious that you succeed where we have failed. When you have gained a knowledge and understanding of life that is greater than that of my generation, you will be able to unleash the wisdom of religion to solve the problems of our world. I, for one, feel confident that our way of life will continue to make progress, if you, the learner, will learn to learn.

Cordially yours,

ERNEST M. LIGON

Abstracts of Doctoral Dissertations IN RELIGIOUS EDUCATION, 1955-1956

assembled by
Helen F. Spaulding

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National Council of the Churches of Christ in the U. S. A.*

THE thirty-four abstracts printed below have been assembled with the co-operation of professors and graduate students in twenty-one schools. They represent research completed between September 1955 and September 1956. Persons interested in reviewing a complete dissertation may usually obtain it on inter-library loan from the library of the school granting the degree. Do not address requests for dissertations to this magazine or to the National Council of Churches.

BAILEY, FRANCES EDNA ANNE. *The Response of Adolescents to Selected Bible Passages: The Ability of Youth to Relate the Bible to Its Concerns*. Ph.D., University of California, Berkeley, Calif., 1955.

Sponsoring Committee: Walter Denton Loban, Olga Louise Bridgman, Guy Thomas Buswell.

Problem: To examine the response of adolescents to Bible passages to find whether the adolescents could comprehend these passages and apply them to adolescent concerns. The relationships between adolescents' comprehension and application of Bible passages and (a) adolescents' intellectual ability and achievement, (b) church participation and parental church participation, (c) Bible study in high school, (d) age, (e) socio-economic status, and (f) sex were investigated.

Procedure: An objective test requiring the matching of Bible passages with adolescent life situations was developed and administered. The written responses of adolescents to the parable of the prodigal son were analyzed and compared with the comments of New Testament scholars on the same parable. Correlations were determined between the subjects' scores on these Bible tests and their I.Q.'s, academic grade-point

averages, age, and socio-economic status. A multiple correlation of these four factors with scores on the Bible tests was calculated. Case studies of twelve students explored the meaning of the Bible passages for individuals.

The subjects were 529 students in the ninth through the twelfth grade. Of these, 479 attended church, and 50 did not. The church group was predominantly Protestant, but some Roman Catholics and Jews were included. A fourth of the students attended a Lutheran high school; the rest attended public schools.

Conclusions: Adolescents are able to comprehend and relate Bible passages, selected on the basis of adolescent interests, to their concerns. The quality of the adolescents' response, and the material they chose for application, were related to their experiences. High intelligence and Bible study in high school positively influence performance on the Bible tests. Church attenders make slightly better scores than non-church attenders. Among church attenders parental church activity has a slight negative relation to scores made by the children. From ages fourteen to seventeen years performance on the application tests increases slightly with age, but no relation exists between age and parable comprehension. Students in the upper economic levels do slightly better than those in the lower economic groups on the Biblical Application and Parable Comprehension Test.

In the public school group girls make slightly higher scores than boys on the Bible tests. Differences between the performance of the sexes were equalized, except in the Lutheran group, which had a common religious motivation and training. For this age group, religious motivation and training, and intelligence, are important factors

in adolescents' ability to comprehend and apply Bible passages to adolescent concerns.

BRADFORD, ANNA L. *A Curriculum for a Church Kindergarten*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1956. 289 pages.

Sponsoring Committee: Floy Barnard, W. L. Howse, J. M. Price, A. Donald Bell.

Problem: To determine the place and purpose of the weekday kindergarten in the total church program, to ascertain standards and requirements for a good kindergarten for five-year-olds; to determine the qualifications and role of the teacher and parents in a church sponsored kindergarten; to ascertain the physical environment needed; to determine an adequate program to meet the needs of the children; to determine criteria for selecting source materials and activities for a tentative plan of work throughout the year.

Procedure: Secular kindergarten curricular materials were investigated; also materials published for church kindergartens and Sunday activities. A compilation of goals and activities was made to discover various ways of meeting needs of the five-year-old. Reports, interviews, observations were used to find out the type of work being done with the kindergarten age groups. The author tested materials and activities with groups of five-year-olds in church situations and a seminary kindergarten.

Findings and Conclusions: 1. There is a dearth of materials pertaining to a church-sponsored kindergarten and a curriculum to meet the needs of five-year-olds.

2. There is a growing interest in weekday kindergarten activities. Many Southern Baptist churches are seeking guidance materials for a well balanced program of work. Personal testimonies from pastors, educational directors, and kindergarten directors stated the values of the kindergarten to their total church program.

3. Five-year-olds have many desirable characteristics recognized as Christ-like traits. It is the privilege of the church to guide the child toward a religious interpretation of many of his activities.

4. Both the teacher's and parents' role in the weekday kindergarten is of utmost importance. Home and church must work together.

5. An adequate physical environment is an important factor; however, a good social climate created by an understanding teacher is necessary for an ideal situation in which a child lives and learns.

6. The needs, interests, and abilities of the child determine the program and curriculum materials.

7. The total kindergarten program is considered a way of living — the Christ-like way to be used as an example.

8. The teaching of religious truths permeates all the areas of learning wherever and whenever there is an opportunity to make the experience real to the child.

The outstanding conclusion is that churches today have a unique opportunity to meet needs of the five-year-old through a well-planned kindergarten curriculum. This study shows that many Baptist churches realize the need of including weekday kindergarten activities in their program and desire printed materials to guide them.

BROWN, FRANK REGINALD. *Training Centers for Leadership Education*. Ed.D., Columbia University, New York, N. Y., 1956.

Sponsoring Committee: L. J. Sherrill, P. L. Essert, F. W. Herriott.

Problem: Attention is focused upon the need for trained leaders in Christian education in the Central North Carolina Conference of the African Methodist Episcopal Zion Church. This study is an attempt to present a plan for setting up training centers for a program of leadership education designed to meet the needs of this Conference. Opportunities for leadership training are to be provided for ministers, Christian education workers, and church officials.

Procedure: A study was made of the Central North Carolina Conference, its geographical location, conditions of travel and means of communication, church buildings and equipment for Christian education, available resources both physical and human.

Data as to Conference membership and ministers were obtained from the offices of the Presiding Bishop of this Conference and the General Secretary-Auditor of the A.M.E. Zion Church. Visits were made to the Conference area and various meetings were attended. Personal and group interviews were had with church officials and Christian education workers to learn of the needs and available resources, and to gain insight into the problem.

Findings and Conclusion: A plan is presented for training centers which will be schools for leadership education, open day or night for a few days, weeks, or months during the year, to anyone interested in Christian service. The centers are to be centrally located in each Conference district, each district to be organized for the operation of the center through a Board of Control. An executive director is to be the administrative head. The training centers are to be organized and supervised by the Conference Board of Christian Education.

There is a sense of need and desire for training on each level of leadership in this Conference. Adequate resources both physical and human are available to equip and operate a training center in each of the five Conference districts. A leadership training program should be developed to train the type of leaders needed to perform specific tasks in a particular situation with people. The program for the centers should be determined by individual needs and the needs of the local church.

CALDWELL, CLEON CARTHUE. *The Development of Concepts Regarding the Use of Tax Funds for Public and Parochial Schools*. Ph.D., University of Minnesota, Minneapolis, Minn., 1956. 864 pages.

Sponsoring Committee: Otto E. Domian, Carl V. Goossen, Marcia Edwards, C. Gilbert Wrenn, Roy Prentice.

Problem: To examine the major positions in the educational controversy over the use of tax funds for non-public schools, particularly those of the Roman Catholic parochial systems, and to present the findings in such

a way that those persons and officials chiefly concerned, particularly school officials, may better comprehend and appreciate the divergent views. Such an understanding is essential before a satisfactory solution can be found.

Procedure: The historical development of the American Catholic parochial school system is traced as well as the legal provisions for the support of the public school systems. The fundamental positions are established on one side through the study of federal and state constitutions, statutes, and court decisions and on the other side by Roman Catholic canons and papal encyclicals. Ten selected major arguments to favor the use of tax funds for parochial school children are treated.

Findings and Conclusions: The findings of this study indicate that seven of the ten arguments are untenable whereas three may be considered as having some validity even though these appear to need more proof and clarification. These three arguments are (1) Catholic parochial schools perform a public welfare service, (2) compliance with compulsory education laws entitles parochial schools to public support, and (3) the child benefit theory.

The major conclusion of this study is that one of four avenues may be selected for a consistent attack on the solution of the controversy. These possibilities are (1) legally debar any use whatsoever of tax money for any educational purpose whereby institutions or individuals other than the public schools or children in attendance thereof receive benefits, (2) legally make it mandatory that any non-profit educational institution shall receive tax support in the same measure as do the public schools, (3) place the disputed auxiliary services entirely under the jurisdiction and budgetary operation of agencies other than the schools and have these services rendered for the benefit of all school children, or (4) provide within the school day and on school premises for the spiritual and sectarian instruction for those children, whose parents so request, in such a manner that tax funds would not be used.

A wide scope of research is indicated as

being needed. Some of the areas for such additional studies are (1) historical interpretation of the school systems by writers of the opposite persuasion, (2) the development of legal phraseology so that multiple judicial interpretations may be effectively reduced, (3) the establishment of the actual and true Catholic position which could be utilized as a legal binder in any arrangements, and (4) the establishment of various school data for both the public and parochial schools as to enrollment and costs together with an analysis of the actual and potential impact on tax structures.

COMISH, ALLEN B. *The Leadership Characteristics of Moses*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1956. 202 pages.

Sponsoring Committee: A. Donald Bell, W. L. Howse, G. Earl Guinn, Ray Summers.

Problem and Limits: To determine the characteristics of leadership which made Moses one of the outstanding leaders of the world, and to set forth such characteristics, methods, and philosophy of leadership in a way that they may be related to Christian leadership of today.

Procedure: The primary source of data was the biblical account of Moses' life and references to him. Secondary sources were works on the Hebrew and Egyptian life and education of Moses' day, and subsequent writings dealing directly with Moses. From these sources were gleaned the facts from which leadership characteristics were deduced and documented, and conclusions drawn.

Findings and Conclusions: 1. Twenty leadership characteristics were established under two major headings: physical and mental characteristics, and spiritual characteristics.

2. Moses made many outstanding contributions to leadership through his concept and methods of leadership. His highest objective in leadership was the development of his people, not the reaching of a tangible goal.

3. Moses employed a democratic philosophy and government that was far ahead of his day. His principles of leadership and

his concept of government are found in religion, business, and government today. His basic governmental organization and laws form the foundation of present democratic governments.

4. Moses' leadership was devoid of personal ambition and desire for rewards due to a sense of absolute personal identity with his people. He truly forgot self in the interest of the people.

5. Through the use of the covenant, worship experiences and an elaborate system of teaching, Moses led Israel to accept a divine sense of mission which has continued through the centuries.

6. Fairness and justice to all characterized Moses as a leader. In his relationship to other leaders, in the matters of grievance and judgment, in disputes among the people, Moses held fairness and justice as the supreme objective.

The major conclusion of this study is that Moses' life as a leader presents a field of personal enrichment for Christian leaders of today, unexcelled except by the life of Jesus Christ. His methods, characteristics, his personal devotion and dedication to his work, all are surpassingly rich in example for Christian leadership.

DONNELLO, JOHN A. *The Administration of Catholic Action in Catholic Colleges for Men in the United States*. Ph.D., Fordham University, New York, N. Y., 1955.

Faculty Sponsor: Brother William Mang, C.S.C.

Problem: Catholic Action is understood as the cooperation of the laity with the hierarchy in bringing souls to Christ. The study sought to record and evaluate the administrative problems and solutions in the colleges selected and their practices in selecting, training and supervising student leaders and faculty advisers.

Procedure: The questionnaire and personal interview methods were used. A questionnaire was formulated and sent to the deans of 76 Catholic colleges for men listed in the 1952 *Catholic School Guide* and the 1952 *Education Directory* of the

United States Department of Education and to 700 Catholic college graduates in New York and New Jersey. Twenty-one deans and 50 professors of Catholic colleges in the Middle Atlantic and New England states were personally interviewed. The questionnaires of the 67 deans who replied were used to locate the problems and practices; the interviews and the questionnaire replies of the 700 alumni were used for evaluating them.

Findings: The study revealed that the highest number of Catholic-Action groups in any college was 22, and the lowest, two. A wide difference of opinion existed as to which activities were Catholic-Action in nature. Student participation varied widely; it was strong where influenced favorably by the administration. The selection of student leaders received little attention from the deans. Deans retained the right to disband any group but they seldom exercised it; most of them carried out the philosophy of their superiors. The faculty adviser shared in the administrative duties of the dean. He was usually a priest selected by the dean and was rarely specially trained for this work. He was expected to aid the religious growth of the student and to cultivate satisfactory relations between himself and the students, professors, and dean. The student leader conducted meetings, sought new members and enriched the religious life of members. He was usually selected by the students; his most prized qualifications were initiative, responsibility and ability to get along with others. Most student leaders were trained through actual performance of their duties under direction of the faculty adviser.

Supervision was best when members were students enrolled in the college and when meetings were held on school property. Most colleges did not allow college credit for membership and limited the number of groups to which a student might belong. Very few decreased the teaching load of faculty advisers. The groups were generally financed from the general funds of the college, although some colleges collected special funds by means of social activities.

DRAKEFORD, JOHN W. *The Implications of Communism for Religious Education*. D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1956. 240 pages.

Sponsoring Committee: A. Donald Bell, Joe Davis Heacock, John Millburn Price.

Problem and Limits: The rapid rise and spread of Communism with its atheistic emphasis has brought the greatest challenge that the Christian church has ever faced. Because of the emphasis on economics in basic Communist theory many people have accepted the idea that the main answer to the challenge lies in the raising of the living standards of human beings. The author rejects this idea and indicates that to take this basis is to accept the materialistic concepts of Communism. The basic concept is seen as a battle to capture the minds of men and women, and that such an ideology can only be met and adequately answered by a program of religious education.

Procedure: Much attention is given to Communist literature in an effort to discover the true nature of Communism from its basic documents. Keeping within the fundamental idea of a conflict for minds, the major emphasis is laid on psychological aspects of Communism. Developing this concept, the author discusses Communist techniques of propaganda and work, basic Communist ideology, the psychology of Communism, Communist education, teaching techniques, organization and leadership. The final chapter is given to the setting up of objectives for religious education in this conflict.

Findings and Conclusions: The writer concludes that Communism is in many ways a counterfeit materialistic religion which has developed ingenious techniques for influencing the minds of men and women. These include "brainwashing" which is seen as an extension of Pavlov's conditioned reflex concept. The six objectives set forth in religious education are: (1) reveal the true nature of Communism; (2) seek to fill the ideological vacuum that exists in the world today; (3) remove the criticisms of the U. S. A. abroad; (4) renew the mission-

ary assault; (5) advance in the psychological field; (6) produce a new generation of dedicated men.

The outstanding conclusion is that the conflict of ideologies opens a unique opportunity for religious education to make a great and significant contribution to the present world crisis.

DUNN, WILLIAM KAILER. *The Decline of the Teaching of Religion in the American Public Elementary School in the States Originally the Thirteen Colonies, 1776-1861*. Ph.D., Johns Hopkins University, Baltimore, Md., 1956. 461 pages and appendices.

Sponsoring Committee: Beulah B. Tatum and John Walton.

Problem and Limits: The current felt need for some type of religious instruction in the American public school suggested the question: Was instruction in the tenets of specific groups ever a part of the public school curriculum, and, if it was, why was such a practice abandoned? The hypothesis was formed that if such teaching was once given, it was not abandoned because it was thought that the First Amendment to the Federal Constitution expressed a principle of absolute church-state separation which would forbid such cooperation between the forces of government and religion.

The study confined itself to elementary education, and was geographically limited to the 13 states which had been British colonies. The period studied was 1776 to 1861, with a background chapter on religion in colonial elementary education.

Procedure: Sensing a need to go behind the laws formulated by the national government on church-state relations and the state laws regarding religion in education, the study concerned itself with the early school curricula, textbooks, regulations and practices, with controversies which occurred on both local and state levels, with provisional enactments which grew out of the controversies and with other events and crises which finally led to a crystallization of opinion in the form of statutory enactments.

Findings and Conclusions: The study

found that, as an inheritance from the Old World and the colonial tradition, Americans in the early national period believed that religion belonged in public life and in public education, as a preparation for life. Hence, from 1776 to 1827 instruction in doctrinal religion, which had been given in colonial elementary schools, continued to be taught, although to a slowly diminishing degree, in elementary schools maintained by civic funds in the states which had been the thirteen colonies.

In 1827, a Massachusetts statute forbade the use of sectarian textbooks in common schools. This law, which was not passed as a negation of the "social tradition" that "religion belonged," marked the start of a "legal tradition" in education looking toward religious liberty. Between 1827 and 1861 three other states among the former colonies passed similar laws. Sporadically in the 1840 and 1850 decades the claim was made that religious instruction as such did not belong in public education.

In trying to live up to both the social and the legal traditions mentioned, Americans created for themselves a dilemma. In the attempt to resolve the dilemma, they eliminated all religious instruction except "morals" or ethics, Bible reading and occasional prayers.

The struggle over sectarianism was the chief, direct cause of the decline of religious instruction between 1827 and 1861. It did not result from a hostility to religion as such, from a concept of absolute church-state separation, or, directly, from the centralizing of power in state hands as opposed to district control. This centralization was the occasion rather than the cause of the decline.

EARLY, JACK JONES. *Religious Practices in the Public Schools in Selected Communities in Kentucky*. Ed.D., University of Kentucky, Lexington, Ky., 1956. 224 pages.

Sponsoring Committee: Ellis F. Hartford, Frank G. Dickey, James W. Gladden, Leonard E. Meece, Herbert Sorenson, E. G. Trimble.

Problem and Limits: A study of the religious practices in the public schools in selected communities in Kentucky. Since many religious leaders have sought to re-examine public school policies in relation to religious education, there is a need for a clearer understanding of the present religious practices in the public schools.

Procedure: The study is limited to five selected communities representing different positions on a rural-urban continuum of Kentucky counties. The communities are: Harrison, Simpson, McLean, Johnson, and Adair.

The interviewees were limited to 25% of the public school teachers in each of the communities; 132 interviews were conducted.

Findings: The study revealed the following religious practices in the public schools in the five selected communities: 1. A majority of the teachers indicated that it was the policy of the schools to permit the distribution of Bibles or other religious materials.

2. A majority of the teachers indicated that there were religious pictures, symbols and mottos displayed in their respective schools.

3. There were student religious organizations connected with the public schools. Some of these organizations met off the school campus during regular school hours and others met in the public school buildings during regular school hours.

4. A majority of the teachers indicated that they encouraged and checked on the Sunday school and church attendance of their students.

5. The teachers indicated that Christmas and Thanksgiving were the primary religious festivals observed in the public schools.

6. The secondary teachers indicated that the public schools usually invited ministers to speak in the chapel and assembly programs; also, that the public schools usually had a baccalaureate service in connection with commencement.

7. A majority of the teachers indicated

that they followed the legal ruling on Bible reading in Kentucky. However, a number of the teachers indicated that they "commented on" the Bible.

8. The teachers in Harrison county indicated that a "few" parochial school children were transported on public school vehicles and that the cost was paid by the fiscal court.

9. A majority of the teachers indicated that prayers and hymns were used in the public schools.

Conclusions: The findings of this study, evaluated in terms of constitutional, historical, educational and sociological criteria, tended to support the hypothesis that the public schools have already assumed a greater responsibility with reference to religious practices than can be justified from the standpoint of the meaning of the principle of separation of church and state.

The second hypothesis, that religious practices in the public schools will be more frequent and greater in number in the homogeneous communities than in the heterogeneous communities, does not seem to be supported by the findings of this study. However, the study revealed there were some significant differences between the religious practices in the public schools in the rural and the urban communities.

FERM, ROBERT O. *The Evangelical Crisis. (A Psychological Study of Conversion.)* Th.D., Central Baptist Theological Seminary, Kansas City, Kansas, 1956. 365 pages.

Sponsoring Committee: Bruce Blunt, Wm. L. Muncy.

Problem: Is there a uniqueness in the conversion crisis as it is experienced by those who are influenced by the teaching of the Scriptures and in the evangelical tradition, or is religious conversion a psychological phenomenon common to most world religions? Is conversion a phenomenon of adolescence or is the fact that most conversions occur in adolescence purely incidental?

Procedure: The major works in the field of the psychology of religion were studied

both as to method and conclusions. Wherever possible their findings were utilized in the study and their statistical material accepted into the thesis. Original research included a study of records of the Pacific Garden Mission in Chicago, the Billy Graham Crusade record, the student body of three colleges, and the membership of eight churches of the evangelical tradition. Biographical material was used to present the psychological aspects of classical conversion experience. A limited number of personal interviews were conducted.

Findings and Conclusions: There is a uniqueness to the conversion crisis as defined in the dissertation. The crisis of conversion that is brought about in response to the message of the Scriptures effects a transformation that is unique, not in the psychological phenomenon, but in the actual content. It is the actual substance of what is believed that distinguishes the conversion of the individual who is regenerated from the conversion of one who is religiously stimulated. This uniqueness is recognizable, not so much from the viewpoint of the student of the psychological aspects as from the abiding effects. There is a specific content in the evangelical type of conversion, namely the essentials of the Gospel message. The converted individual is capable of expressing his faith and making it intelligible to others. The conversion brings about moral transformation with a remarkable consistency. The permanency of the crisis and its effects is equally evident.

HARRIS, ZEVI H. *Recent Trends in Jewish Education for Girls in New York City*. Ph.D., Yeshiva University, New York, N. Y., 1956. 300 pages.

Sponsoring Committee: Samuel K. Mirsky, Herman Axelrod, Bernard Weinryb.

Problem and Limits: This study has a five-fold purpose: to investigate the development of Jewish education for girls in New York City during the first half of the twentieth century, to determine the present status of Jewish education for girls in New York City, to examine the objectives and programs of the various schools and organi-

zations interested in furthering Jewish education for girls, to determine the special provisions and practices relating to girls in the weekday afternoon Jewish school and the coeducational Jewish day school, and to present a comparative analysis of the objectives, curriculum, and teaching personnel of all-girl and coeducational elementary Jewish day schools. In order that the significance of changes which took place on the American scene may be more fully appreciated, the development of Jewish education for girls throughout Jewish history is briefly traced, with particular emphasis upon the European scene.

Procedure: All available pertinent literature together with records of central and local agencies for Jewish education were consulted. The investigator personally visited the extant schools under consideration. Conferences were held with administrators, teachers, and lay workers, with prepared questionnaires and checklists serving as interview guides. Study outlines, teachers' reports, curricula, and other available records were analyzed. Oral and written data collected through the above channels were checked against each other, and compared with the personal observations of the investigator as a test of validity prior to final utilization.

Findings and Conclusions: While there has been a long struggle for the recognition of the need for giving girls a Jewish education and a subsequent laborious climb towards equal educational facilities for them, the Jewish community of New York City now offers girls opportunities for a Jewish education almost equal to those of boys. The developments in the sphere of Jewish education for girls in New York City during the first half of the twentieth century, engender confidence in a favorable outlook for the next decade. In spite of marked progress, however, the proportion of girls compared to boys receiving a Jewish education worthy of the name remains smaller than it should be.

HILLILA, BERNARD HUGO PAUL.
Wagner College Policy Toward Consti-

tuency and Community. Ed.D., Columbia University, New York, N. Y., 1955.

Sponsoring Committee: Karl W. Bigelow, Lewis J. Sherrill, Frank W. Herriott.

Problems: To study the relationships of a church-related college to its constituency and to its community. Attention has been focused on one institution, Wagner College on Staten Island, New York.

Wagner's policies and program (1883-1953) are studied. The study also reports the response by both constituency and community in terms of student enrollments and financial support.

Findings: This report shows that during the second half of its history Wagner College has served both constituency and community. Wagner is a strong institution, but one which needs a clear statement of policy for the years to come. Especially in view of the expected advent of a community college in 1956, the following are recommended: 1. Emphasis on the church-related character of the college.

2. Provision of additional dormitories for housing an increased resident student enrollment — for 200 more in 1956 and an additional 200 in 1960.

3. Broadening of the concept of constituency to include (a) other Lutheran synods and (b) other Protestant denominations.

4. Concentration on the liberal arts pattern — elimination of the terminal, vocational two-year programs of study.

5. Initiation of a more effective public relations program.

6. Vigorous student recruitment in the constituency.

7. Appeal for increased financial support from the constituency.

8. Planning now for library building in 1958.

9. Realization of urgency in the above plans, in view of an expected community college in Richmond in the fall of 1956.

HOLIK, JOHN STEVE. *Index of Religious Group Action.* Ph.D., University of Missouri, Columbia, Mo., 1956. 161 pages.

Sponsoring Committee: C. E. Lively, Lawrence M. Hepple, David Bakon.

Problem: An attempt to produce an index which might meet the often expressed desire for a measuring instrument which would reflect a rural church as a functioning totality. The opportunity to devise such an instrument presented itself when the Department of Rural Sociology at the University of Missouri undertook a study of the churches in rural Missouri.

Procedure: The development of the Index of Religious Group Action was preceded by a review of the available literature on previous studies in which single variable statistical measures were used to compare churches. In order to test the usefulness of these single attributes as a measure of churches, as many of these attributes as the data permitted were subjected to correlational analysis to discover how they were related to each other. Since none of the quantifiable characteristics of rural churches was related highly enough to another for predictive purposes, the search for a single factor measure of church functioning was dropped.

Efforts were concentrated upon exploring the manner in which different attributes of churches in combination reflect the total operational organization of a church. It was discovered that the seven variables: size of group, total expenditures, number of Sundays in a month worship services are held, religious education activities, recreation activities, social service activities, and pastoral leadership constituted an index continuum which reflected to a high degree the variations in the total functioning of 418 churches of the 505 random sample churches. The factor analysis revealed that this index left a negligible amount of unexplained variation due to other factors. In order to be able to score all of the 505 random sample rural Missouri churches, three factors — size of group, number of Sundays per month worship services were held, and religious education activities — were selected by factor analysis as a three item index of church functioning. This measure was called, "An index of religious group action."

The validity of the index of religious group action was tested by evaluating the capacity of the index to differentiate between categories of churches in previously used classification schemes. The following classifications were used for testing the validity of the index: (1) open country, small village, and large village churches; (2) church-type and sect-type groups; (3) churches with less than 50 members, churches with 50 to 99 members, and churches having 100 or more members; (4) churches having quarter-time, half-time, and full-time worship services; (5) declining, stationary, and growing churches.

After establishing the validity of the index the relation between church functioning and certain environmental factors was explored. The most significant result of this exploratory work was the finding that social area differences in church functioning could be explained by the distribution of different religious bodies. The index, of religious group action was found to be correlated with the level of living index, membership-population ratio, and soil types.

The index of religious group action was successfully applied to a selected group of rural churches and a sample of small city churches in Missouri. The application of the index to these samples of churches means that the index can be used to measure churches other than the original sample of churches for which the index was constructed.

HOLLOWAY, LUTHER EARL. *A Psychological Study of the Religious and Moral Problems of Adolescents.* D.R.E., Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1956. 214 pages.

Sponsoring Committee: A. Donald Bell, Chairman, Joe D. Hancock, Phillip B. Harris.

Problem and Limits: To determine the most perplexing religious and moral problems of adolescent youth, as they themselves identify these problems; to determine what the adult leaders of youth believe are the most difficult problems of adolescents in

these areas and to make statistical comparisons; to ascertain and evaluate the relationship of the development and the religious and moral significance of personality problems in adolescents to their overall character development.

Informational data were obtained from 407 adolescent youth, ages 16 through 24 inclusive, from one state college and two church-supported colleges, and from 187 adult leaders of youth — pastors, educational directors, youth directors, music directors, Sunday school teachers, and college professors — from the Southwest.

Procedure: A questionnaire, of the check list and spontaneous response type, was prepared for both youth and adults after a series of discussions with a church youth group and a class of seminary students, who were engaged in church youth work. The questionnaires to youth were administered by a college professor of psychology, sociology, or education. The adult questionnaires were administered by the writer or mailed with instructions to the individual.

Findings and Conclusions: 1. There is a high incidence of agreement between adolescent youth and his adult associates in the identification and in the closeness of ranking according to importance of religious and moral problems. Using the "rank-difference method," the degree of relationship between the pairs of ranks of adults and youth was computed (for religious problems) and was found to equal $p(\rho) = .80$.

2. The spontaneous responses of the youth indicate that about 5% of them have some moral problems, and about 3% some religious problems, which are affected by or related to personality problems.

The outstanding conclusion is that youth and their adult leaders are in fairly close agreement as to the most perplexing and the most important religious and moral problems of adolescent youth.

HOPKA, ERICH P. *An Investigation of the Nature of Physical Science Education for Pre-Theological Students at Lutheran Colleges.* Ed.D., University of Colorado, Boulder, Colo., 1956. 312 and xvii pages.

Sponsoring Committee: Harold M. Anderson, Stephen Romine, Hubert H. Mills.

Problem and Limits: To ascertain the needs of Lutheran pastors in the area of the physical sciences and to discover how well these needs are being met. More specifically, to discover and describe some solutions to two broad questions: (1) what is the nature of physical science education commonly imparted to the pre-theological students at 45 Lutheran colleges? and (2) what type of physical science program would Lutheran college administrators and science teachers, and a selected sample of Lutheran pastors consider desirable? This study concerned itself solely with church-related institutions belonging to one denomination; it embraced only the 45 Lutheran colleges in the United States and Canada preparing young men for seminary entrance; and only courses in the physical sciences which have been or are commonly taken by pre-theological students were considered.

The data were procured largely by questionnaire from 38 college administrators (84% of the population), 67 science teachers (77% of the population), and 141 Lutheran pastors (77% of a stratified random sample of 183 pastors from 13,756 active clergymen from all Lutheran synods sustaining institutions of this type).

Procedure: Present practice and desired practice were described in terms of objectives, topics, and other features of physical science education. Disparities between needs and offerings were noted. Where it seemed desirable, data were subjected to statistical treatment.

Findings and Conclusions: 1. Objectives stressing habitual utilization of good thinking in problem solving, a broad general understanding of the physical sciences, some knowledge of the social and economic impact of science upon society, some understanding of how scientists operate to solve problems, and those stressing the formation of desirable abilities, attitudes, and appreciations should receive a high degree of emphasis in physical science education.

2. In the opinion of the pastors, science

instruction must emanate from a philosophy of life and education which takes into consideration the nature and destiny of man as revealed by the Holy Scriptures.

3. Science courses for pre-theological students should be taught by instructors who have acquired the ability to apprehend and expound the implications of science for the religious, social, and economic institutions of society.

Generally, the physical science needs of pre-theological students are not being met as extensively and intensively as considered desirable by administrators, Lutheran pastors, and science teachers themselves. Present course offerings are frequently deficient in the emphasis accorded objectives and topics of broad educational significance and religious involvement.

HUNTER, CLARENCE V. *A Critical Analysis of George A. Coe's Social Theory of Religious Education*. Th.D., Iliff School of Theology, Denver, Colo., 1956. 232 pages.

Sponsoring Committee: Howard M. Ham, Harvey H. Porthoff.

Problem and Limits: (1) to understand and systematically present the position of this significant thinker in the field of religious education, and (2) to critically evaluate his main ideas as to their relative adequacy in contributing to his desired goal.

Procedure: Investigated and classified the data in Coe's literary works according to a chosen analytical pattern including three headings: (1) function referring to the primary purpose of religious education as viewed by Coe; (2) interpretation referring to the way in which Coe cognitively reworks the function of religious education into such educational "beliefs" (i.e. a philosophy of education) as will make his theory understandable in order for its function to be fulfilled, and (3) technique referring to the procedures which are suggested by Coe for effecting the desired responses in persons in order to fulfill the function of religious education as interpreted by him.

Findings: Coe viewed religious education as emerging within the context of religion

and of personality, and concerned with the reconstruction of value experiences. The mind processes its data according to a definite pattern within each individual, the dynamic for which pattern is thought by Coe to be the indwelling God in persons and in society. Coe views personality growth as resulting from God seeking to express Himself through the three preferential functions of the mind: (1) self-control (the ability to choose between instincts pressing for expression); (2) self-unification (the individualizing tendency which operates in integrating new desires or values with a person's present value system); and (3) self-socialization (the socializing tendency which operates in integrating all values into a functioning whole for purposes of communication in developing the desired society). The function of religious education in Coe's theory is this: the progressive reconstruction of both individuals and society toward ideal persons and in an ideal society ("ideal" referring to ethical love as motivating principle and mutual sharing as the ruling practice).

Coe's interpretation of this function into a philosophy of education centers on viewing (1) the learner as a self which depends upon social interaction for its reconstruction and upon volition for directing this reconstruction; (2) society as a group of persons in this growth process of ethical regard for each other; (3) the curriculum as a scheme of growth in social motives *via* graded social situations for the learner in his growing experience, and (4) methods as arising from inherent needs of the person and including apperception, imagination, critical evaluation, experimentation, organization, participation, control, and conservation.

Coe's techniques include: fellowship, group action, worship, play, instruction, prayer, preaching, leadership training, supervision, measurement, and selected projects.

JANSON, WILLIAM ALBERT, JR. *A Program of Religion for "Christian College."* Ed.D., Columbia University, New York, N. Y., 1956.

Sponsoring Committee: E. Lloyd Jones, R. Fields, Frank W. Herriott.

Problem: To formulate an improved program of religion for a church-related college which will emphasize the supreme importance of the Christian faith.

Procedure and Conclusions: There are two basic presuppositions involved in this study. One is that the Christian faith is the only completely satisfying organizing principle in the field of higher education. The second presupposition is that a vital program of religion is the result of a deliberate effort to see the implications of the Christian faith by all who come together on a college campus to be involved in the process of learning.

The first presupposition, namely that the Christian faith is the only satisfying organizing principle in higher education, is developed in Chapter I. Here every attempt is made to show that religion and education complement each other.

Chapter II describes a particular program of religion on a church-related college campus. Interviews with students, faculty, and administration were held in order to understand what is taking place and why it is being done that way. Observations were also noted so that the existent program could be accurately described.

Chapter III deals with concrete suggestions as far as this particular campus is concerned. Some of the suggestions are: (1) there should be an awareness that something more vital needs to be done so that the Christian faith becomes more important than it now is; (2) the appointment of a responsible person, such as a college pastor, who would help formulate the new program; (3) the encouragement of faculty, students, alumni, administration, and the official board of the college to embark on a self study program which will attempt to indicate the importance of the Christian faith in the college environment; (4) the existent curriculum needs some revision so that religion may be more prominent and central; (5) the chapel program and the Student Christian Association need a new spark; (6) the local churches in the community can

play a more important role in the experience of the students than they are now displaying.

LOZIER, GIBLERT C. *A Translation of Jouvancy's Method of Learning and of Teaching with Historical Preface*. Ed.D., University of Cincinnati, Cincinnati, Ohio, 1956.

Sponsoring Committee: Ralph Pounds, Helen Caskey, Charles W. Johnson.

Problem: The purpose of this dissertation is to present, in modern pedagogical terminology, an accurate translation of Joseph Jouvancy's *Ratio Discendi et Docendi* together with an appraisal of its historic significance. While a translation is, in itself, a scholarly endeavor of some merit, its value is in direct proportion to the historical importance of the original. Accordingly, preliminary consideration is given to the historical importance of the volume.

Procedure: The investigator has examined the specific role of Jouvancy's original volume in Jesuit education, surveyed the impact of that educational system in which it played a major part, summarized key concepts in Jouvancy's work, and considered their pertinence and bearing on contemporary Jesuit educational theory and practice. The text used as the basis for this translation is the Paris edition of 1778.

The Jesuit system of education was initially formulated to prepare youths for adult life in a humanistic society. The humanistic man, it is granted, is not the man of the twentieth century. But, in the Jesuit educational framework, man is a constant in the educational process. Since his faculties do not vary with the passing of the years, the fundamental problem of education during humanistic times and education during contemporary times is identical: the harmonious development of these faculties.

During the Renaissance, men were adequately prepared for life if well versed in classical literatures. But in contemporary times, the new forces of a widely diffused natural science, and, more recently, the social problem, necessitate a preparation beyond the basic linguistics. Consequently, it

is the view of contemporary Jesuits that, in offering the student of the present the wider preparation that he needs for successful living in his present surroundings, they strive to maintain a balance between changing needs and permanent needs through the adaptation of curricular instruction to these needs. Accordingly, the general aim of present day Jesuit education, apart from preparing a man for his eternal destiny, is permeated with the conviction that the best preparation for the composite problems of twentieth century living consists in training the mind and will by means of the traditional liberal and classical studies.

Jouvancy's *Method of Learning and of Teaching* has been used by scholars, European and American, Jesuit and non-Jesuit, as a key source for understanding Jesuit education over the past four hundred years. Jouvancy's volume, then, as any volume which was key to a system of historical significance, is likely to be more than a historical curiosity. The present translator hopes that by making this document available for the first time in English he has made a contribution to scholars in the field of education and that this document may well prove thought-provoking to practitioners in today's schools.

MANKER, CHARLES CLARENCE, JR. *An Analysis of the Problem of Intergration in the Curriculum of the Theological Seminary*. Ph.D., University of Kentucky, Lexington, Ky., 1956. 258 pages.

Sponsoring Committee: Herbert Sorenson, Frank G. Dickey, Ellis F. Hartford, Myron T. Hopper, Earl Kauffman, John Kuiper.

Problem and Limits: To carry out a critical analysis of Protestant theological seminary curricular practices from the standpoint of integration of subject matter fields in those graduate institutions accredited by the American Association of Theological Schools.

Procedure: (1) A survey of all available data revealing the background, development, and trends of theological education in America so that significant elements in curricular practices might be observed. Books,

articles, catalogues, and scholarly reviews provided most of this material. (2) The development of a concept of integration from the most authoritative educational sources. This concept is used as an evaluative tool and directive instrument later in the study. (3) Gathering data to indicate the emergence of the problem of integration in the seminary curriculum and to show how seminaries have attempted to solve the problem. The final task was that of bringing together the integrative practices of the seminaries and viewing them in the light of the integrative concepts found in educational practice.

Findings and Conclusions: Formal training for the Protestant ministry in America began with the founding of Harvard College in 1636, and the theological seminary came into existence in the closing years of the eighteenth century. The beginning of the twentieth century brought many changes in the seminary, one of the most important of which was the great expansion of the curriculum to meet the growing demands upon the ministry. This, along with other factors, led to a problem which has become foremost in the minds of seminary educators, the problem of integration in the curriculum. The three major nation-wide studies of theological education have pointed to this conclusion. A number of significant experiments have been conducted in an attempt to solve the problem.

Seminaries have utilized the following practices to achieve integration: stated their purposes in such a way that both faculty and students are continually aware of objectives of seminary education; developed a core curriculum based upon the knowledge and skill necessary for success in the ministry; reorganized the curriculum into broad fields emphasizing the interrelatedness of bodies of knowledge; used field work to integrate the theoretical with the practical; set up orientation programs to help students see the basic oneness of the task of the seminary; developed guidance programs through which students are helped to integrate their learnings; developed functional libraries under the direction of competent librarians; used

several professors working together in one course; established completely prescribed curricula on an integrative ideal; fused academic and practical work; instituted comprehensive examinations; encouraged closer faculty fellowship and understanding; and utilized the thesis as a means of relating various bodies of knowledge.

Integration in the seminary curriculum is a complex problem with no simple solution. Yet, if consciously sought as is the case today, marked progress can be expected. The leaders of seminaries are competent to cope with the problem for their thoughts on integration stand well with those finest thinkers in secular education. This study points to a number of significant practices which can lead to integration in the seminary curriculum and a number of recommendations are proposed.

MCAULEY, ROY. *Some Factors of Success and Stability in Selected Small Church-Related Colleges*. Ed.D., University of Denver, Denver, Colo., 1955. 144 pages.

Sponsoring Committee: Roynard Johnson and Lloyd Garrison.

Problem: Small church-related colleges have shown various degrees of success and stability. It is the contention of this thesis that there are discernible reasons why some of these schools succeed while others do not. It was the purpose of this study to determine some factors of success and stability in small church-related colleges.

Procedure: A check-list of supposed factors was sent to a jury of trustees, faculty members, administrators, and educational leaders directly concerned with the kind of colleges under investigation. These individuals selected a number of factors which were either important or detrimental to success and stability in any such college. The factors thus determined formed the basis of a self-study sheet which was sent to known successful colleges for them to determine which of the supposed factors were in actual operation. A further check of factors of success and stability was made through case studies of several successful colleges.

Findings: The college is desirous of remaining formally accredited. The financial

needs of the college are carefully projected for immediate needs at least a year in advance. The constituency of the college is well informed concerning the objectives and policies of the school. Faculty members are in sympathy with the administration and co-operate fully with its policies. Faculty is employed primarily on basis of academic training. Faculty committees are called upon to help determine various school policies. There are many counseling possibilities available to and used by the students. There is an active alumni association which contributes generously to the college. Members of faculty and administration are in demand for public and professional engagements.

Conclusions: Successful colleges are interested in being academically respectable, single purpose liberal arts institutions. Success and stability are elements developed from within. The success of colleges is not dependent upon the affiliated church groups. The Christian religion is a definite part of successful church-related colleges. A democratic atmosphere is important. A sound financial structure is found in these colleges.

MCOLASH, FRANCIS J. *A Study of Attitudes of Sunday School Teachers Toward Their Teaching Experiences and Implications for a Program of Teacher Education*. Ph.D., School of Religion, University of Southern California, Los Angeles, Calif., 1956. 314 pages.

Sponsoring Committee: Professors Irwin, Fisher, Eitzen, Ross, Vincent.

Problem and Limits: To survey the reactions of a sampling of Sunday school teachers to their role as teachers, to determine the probable influence of selected factors upon these reactions, and to indicate some of the implications of the study for a program of teacher education.

The study was limited to teachers of the Southern California Baptist Convention. Data were obtained from a questionnaire and a selected number of individual and group interviews.

Findings: The majority of teachers were married women with families averaging three children. Both sexes ranged in ages

from middle adolescence to old age, with approximately 50% falling within the category of late thirties and early forties. Approximately 60% had less than a full high school education; only 11% had graduated from college.

There was significant evidence of emotional resistance to the teaching role. Teachers were critical about pupil discipline, materials, training programs, recruitment, and supervision. They expressed uncertainty about their educational objectives and teaching effectiveness. The apparent sense of insecurity in teaching was further affected by ambivalent feelings about their religious faith and an anxiety engendered by marital and family problems.

Implications: These findings clearly imply an improved program of teacher education which would draw upon the insights and procedures of clinical psychology and group work to enlist teachers and to involve them in a person-centered, therapeutically oriented fellowship of learning. In the permissive atmosphere of the interview and group setting, teachers would have opportunity to explore ideas and feelings of a personal and religious nature with freedom and integrity, and through this quality of community to realize a more positive attitude toward the self, to increase skill in developing healthy interpersonal relationships and to acquire a new depth of religious meaning as a frame of reference for their personal living and teaching task. By participating in a creative methodology as suggested by workshop and role-playing techniques, they would find new understanding and skill in relating to their pupils and working with them creatively.

OWEN, LLEWELYN ARNOLD. *An Evaluation of Field Work Guidance at the Oberlin College Graduate School of Theology*. Th.D., Boston University, Boston, Mass., 1956. 171 pages.

Major Instructors: Sam Hedrick and Walter Holcomb.

Problem: How can a student pastor at the Oberlin College Graduate School of Theology be helped to be more effective in his

pastoral relationships through the school's field work program of personal guidance and supervision? Areas of concern: (1) effectiveness in pulpit ministry; (2) effectiveness in general pastoral work; and (3) strength of personal qualities bearing on professional skills. Ultimate objectives: (1) to furnish evaluation instruments on the personal abilities and pastoral skills of student ministers; and (2) to evaluate the effectiveness of group practicums and personal conferences as guidance methods. Proximate objectives: (1) to study the effectiveness of student pastors by means of (a) self-evaluation rating scales, (b) rating scale instruments used by parishioners, and (c) a questionnaire on which students evaluated the school's guidance methods; (2) to study the relationship of the student's grades to the evaluation of his field work; and (3) to show possible correlations between the various factors in the evaluation instruments.

Procedure: (1) A review of relevant literature; (2) a sample survey, addressed to denominational leaders; (3) construction of evaluation instruments, using graphic rating scales; (4) administering of evaluation forms to student pastors and church officers; (5) administering of questionnaire on effectiveness of practicum and personal conferences; and (6) computing of rating scale responses by means of the tetrachoric correlation coefficient.

Findings: 1. That the evaluation instruments were reasonably satisfactory for the purposes for which they were designed.

2. That there is need to refine certain scales of the instruments to make possible more sensitive and accurate responses (for example, the scale for sense of religious vocation is too highly subjective as written).

3. That there is need to discover more effective methods of instructing parishioners on how to observe and rate a student pastor.

4. That ratings by parishioners were considerably higher than self-ratings except on the factor of cooperation.

5. That correlation of grades with the ratings of parishioners provided invaluable

data for counseling purposes (especially directing attention to the above and below-average student).

6. That a comparison of grades in practical courses with those for studies of a theoretical nature indicated, on the whole, that students were slightly better in their work in the practical fields.

7. That 39 of 43 student pastors felt a need for both practicum and personal conferences as guidance methods in meeting non-academic problems.

8. That students had an average of five personal conferences with faculty counselors, concerning non-academic problems, during the first semester of 1955-56.

9. That there is need to discover more effective practicum methods by means of which the high-level student can be challenged to surpass his present degree of excellency.

10. That literature in the fields of educational guidance and industrial psychology contains many suggestions applicable to practices in theological education.

11. That, in general, a study of the area of practices and field work guidance might be undertaken more effectively on a cooperative basis than by a single seminary, with two or more schools sharing in research.

PATTERSON, JOSEPH NORENZO. *A Study of the History of the Contribution of the American Missionary Association to the Higher Education of the Negro — With Special Reference to Five Selected Colleges Founded by the Association, 1865-1900*. Ed.D., Cornell University, Ithaca, N. Y., 1956.

Problem: (1) To determine the forces operative in American history which gave rise to the American Missionary Association; (2) to trace the growth and character of the colleges for Negroes which were established by the Association; (3) to search for an understanding of the successes and failures of the Association's educational efforts among Negroes.

The writer not only traces, to a degree, the development of higher education in the South for Negroes, but also presents the

very real dilemmas faced by the colleges of American Missionary Association origin. The study also seeks to show how an inherently religious organization, instead of emphasizing evangelism and denominational aggrandizement, actually attempted to solve the freed man's most pressing educational needs.

The five colleges chosen for this study, Fisk, Talladega, Atlanta, Hampton, and Straight, are those four-year colleges of American Missionary Association origin which have received recognized ratings by the various accrediting associations.

The years which the study covers are those years which embrace the origin and the development of the American Missionary Association to the approximate time when changes occurred in the internal structure of both the Association and its colleges.

Findings and Conclusions: The institution of slavery was incompatible with the new philosophical religions, Unitarianism and Transcendentalism, which were capturing the hearts and minds of New England in this period. The abolition of slavery and the education of the slaves and freed men became the consuming interest of a wealthy and talented corps of men and women after the Amistad incident of 1839. This interest was crystallized in the organization of the American Missionary Association in 1846.

The major objective of the Association — that of establishing schools for Negroes — could not be immediately realized due to the laws forbidding Negroes to engage in study or whites to teach them. The Association followed the Union Armies in the South, and established schools at vantage points for the education of thousands of ex-slaves. Philosophical questions were posed at the outset relative to the educability of the Negro, the type of education best suited to his needs, and the extent to which the Negro should be educated. The teachers also were faced with personal problems growing out of their connections with the Negro schools.

Because of the Association's policy of allowing the presidents and faculties of the

schools a free hand in setting aims and establishing curriculums, Hampton, under Armstrong, developed into an industrial training school; Fisk, Talladega, Straight, and Atlanta developed into liberal arts colleges. Despite the great 'industrial versus classical education' debate which burdened the colleges for over two decades, the major contribution made by the colleges during the period of this study was in the field of teacher training. The curricula of the arts colleges were very similar to those of schools from which the presidents had been graduated, with additions of agricultural and industrial courses.

Perhaps the greatest contribution the Association made was to endow the schools with a spirit which refused to accept prejudices of many varieties as deterring factors in the education of a people.

PEARSE, MAX MILTON, Jr. *The Readability of Official Seabury and Related Resource Materials* — A Study of Episcopal Church School Materials Offered for Use During the 1955-56 School Year. Ed.R.D., The Hartford School of Religious Education, Hartford, Conn., 1956.

Problem: Two questions supplied a purpose for the study: (1) How well can teachers, parents, and students understand the Seabury series and its related resource materials? (2) How interesting will these texts be for their audiences?

Procedure: The Flesch readability formulas were applied to the materials, and special problems involved in using the formulas were surveyed.

The body of the study was built from a series of readability investigations. These included: (1) adult readers which comprise *The Church's Teaching series*; (2) adult study guides for *The Church's Teaching series*; (3) reasons for rating of these materials; (4) comparative rewriting of some difficult portions.

Conclusion: The study found human interest scores for the twenty books and three worship services considered to be almost completely adequate for their audiences. The reading difficulty of the material studied was not uniform.

Finally, it was noticed that there seemed to be a discrepancy between claims made for some texts and the reported ratings from their ease and interest scores. Suggestions were: (1) the adoption of a uniform standard of evaluation; (2) complete testing of material; and (3) printing of formula ratings and grade level estimates in official descriptions of Seabury material.

RAMSEY, HARMON B. *The Program of the Local Church*. Th.D., Union Theological Seminary, Richmond, Va., 1954. 634 pages.

Sponsoring Professor: W. T. Thompson.

Problem and Limits: How to make vital the life of the local church and how to make its program effective. While recognizing that before a church can do what a church ought to do, it must be what a church ought to be, and that it must look to God for life-giving power, the emphasis in this treatment is largely upon what might be called the mechanics of administration and operation. Because a church's success depends in large measure upon the leadership given by ministers and officers, attention is directed first to the minister's responsibility and to the opportunity he has in working with officers. Next, the administrative phase of the program is considered, with emphasis upon organization and procedures. The remaining chapters, with the exception of the last, deal in turn with certain aspects of the program that seem to merit extended treatment. The closing chapter undertakes to bring the study to a practical focus by outlining elements in a possible program of advance for the local church, drawing on the discussion in the preceding chapters.

Procedure: The writer endeavored to gather into usable form suggestions and ideas from a variety of sources, including books and articles, his own experience and reflections, and conversations with others.

Findings and Conclusions: 1. Because of his key position and influence on the program the minister must set himself to a discipline that keeps him at his physical, mental, and spiritual best.

2. One of the most important contribu-

tions to be made by the minister is that of developing his church officers into capable, spiritually-minded leaders.

3. Because people need to serve, and because a church program of adequate scope requires large numbers of workers, well-laid and carefully executed plans are required for the systematic recruitment and training of leaders.

4. The total program of the church is the program of Christian education, and the fact that all of the program is educational should be reflected both in administrative organization and in nomenclature. The functions of the conventional Committee of Christian Education might well be enlarged and the name changed to conform to the conception of the total program as educational.

REITZ, DONALD BEELER. *Implications of the Doctrine of Man for Christian Education*. An Analysis of Three Christian Doctrines of Man; A Study of Their Implications for Christian Education; An Analysis and Evaluation of the Use of These Doctrines in Christian Education Today. Ph.D., New York University, New York, N. Y., 1955. 362 pages.

Sponsoring Committee: Lee A. Belford, Louise Antz, Louise Fernandez.

Problems: Because the religious education movement has developed principally during the past century and has been oriented to an educational background rather than to a theological one, the historic theological positions of the Church have not always been the basis upon which the procedures and philosophy of religious education have been built.

The problem is to compare the implications for religious education of three widely-held Christian doctrines of man, and to show how these implications agree with and differ from the position of the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, as expressed in its publication *Christian Education Today*, with a view to discovering what Christian doctrine of man, if any, is dominant in this generally

accepted philosophy of Protestant religious education. The problem assumes importance in a period of changing emphases in theology because what is believed about the nature and destiny of man helps to determine the objectives of Christian education.

Procedures: The first step in the investigation was an historical exposition of the three doctrines of man as they are set forth in three theological traditions; Augustinianism, Thomism and "reconstructed" Liberalism. The first tradition includes St. Augustine, the most influential of the "Early Fathers," the Reformers Luther and Calvin, and represents a large area of contemporary Protestantism. Thomism is representative of the Roman Catholic Church. Thomas Aquinas, its founder, harmonized Christian doctrine with Aristotelian learning and has become the great teacher of his church. The "reconstructed" Liberal tradition has been an approach made by many contemporary American theologians. It recognizes the weaknesses of Liberalism, but seeks to underline the validity of the liberal approach to theological problems.

The second step in the study was a comparison and analysis of the doctrines for agreements, differences and implications for religious education. To make significant comparisons a series of ten theological categories was employed: the origin of man, the constitutional nature of man, man as the Image of God, the origin of sin, the essential character of sin, the transmission of sin, sin in the life of the human race, the punishment of sin, the covenant of redemption, the covenant of grace.

The third step was an evaluation of *Christian Education Today*, with a view to discovering which doctrine of man, if any, it uses. The same series of theological categories was used to provide a framework for the evaluation.

Findings: The doctrine of man set forth by the Augustinian tradition is generally pessimistic; man is represented as having little hope of achieving his own salvation. By way of contrast, the Thomist doctrine of man is generally optimistic, giving man a responsible share in his redemption because

of his reason. In a mediating position is the "reconstructed" Liberal tradition, which seeks appreciative evaluation of historic doctrinal positions and at the same time recognizes the validity of empirical studies concerning man.

In its doctrine of man, *Christian Education Today* reflects very little of the Augustinian tradition, some of the Thomist tradition, and to a larger degree the "reconstructed" Liberal tradition. There is however, the implication that *Christian Education Today* is not adequately grounded upon a Christian doctrine of man. Since a doctrine of man is an important aspect of each of the traditions, a philosophy of religious education reflecting the concerns of the traditions should be based upon a fully articulated doctrine of man.

SCANLON, KATHRYN I. *Student Government in Catholic Colleges for Women in the United States*. Ph.D., Fordham University, New York, N. Y., 1955. 337 pages.

Sponsoring Committee: Robert L. Burns, William A. Kelly, Francis A. Ryan.

Procedure: Questionnaires were sent to the moderators and presidents of student government in 104 Catholic colleges for women. Seventy-five moderators responded to their questionnaire but only 67 of these were usable, representing colleges in 25 states and the District of Columbia. The presidents of 59 student governments returned the student questionnaires, but the returns from only 51 of these colleges were usable. These responses included the reports of 641 students, of whom 445 were members of the student government and 196 were not members. The responses of both moderators and students were analyzed according to: organization, accomplishments, problems, and principles of student government, and outside influences on student leaders.

Findings: Moderators and students indicated that the name of this organization varied and was usually called the "Student Council." The oldest student government was established 51 years ago. Student gov-

ernment have constitutions, the most recent being adopted in 1951 and the oldest in 1910. Reasons for constitution revisions were to clarify duties of officers; to improve election procedures; to clarify powers of student government; to change the status of delegates to the N.F.C.C.S. and the N.S.A.

The accomplishments of student governments were concerned with the proper employment of its powers; greater participation in N.F.C.C.S. and N.S.A. activities; and numerous on-campus activities. The factors most responsible for the success of student government were the hard work, enthusiasm, responsibility, initiative, and competency of student government members, as well as the general cooperation and support of all students.

Problems included those outside the student government, faculty and administration problems, problems of faculty-student relations, and problems with students' attitudes and behavior.

The moderators justified the need for student government according to student needs, activities, and student-faculty relations. They stressed that this organization provided students with training in responsibility; produced an effective system of discipline; developed habits of judgment and evaluation; fostered a more adult attitude; coordinated school affairs and extracurricular activities; and promoted a better understanding and cooperation between students and faculty.

Ninety-three per cent of the members of the organization were of the opinion that students who did not belong to the organization were in favor of it. In addition, 85.95% of the non-members reported that students in general were in favor of this organization. All students emphasized the responsibility of the organization for sponsoring and coordinating all activities and for developing responsibility, leadership, loyalty and character of students. Students also stated that student government needed to clarify its powers and indicated that the organization should be a service to the student body and not merely an organization for registering complaints. The chief sources

which helped students to solve problems of student government were the literature and activities of the N.F.C.C.S. and the N.S.A., as well as "Robert's Rules of Order." The majority of the moderators and students named the N.F.C.C.S. and the N.S.A. as having positive or satisfactory influences on the student leaders.

SHISSLER, HENRY HARRISON. *An Experiment in Attitudinal Outcomes Resulting from Seminary Courses in "The Church and Community."* Ph.D., Pennsylvania State University, University Park, Pa., 1956.

Sponsoring Committee: Robert B. Patrick, William E. Cobb, Hugh S. Brown, Arthur M. Wellington, William G. Mather, Don McGarey.

Problem: To determine experimentally the extent of attitudinal changes of church-centeredness and community-centeredness resulting from a course, "The Church and Community," in Methodist seminaries. A supplemental problem was the construction of a valid and reliable instrument to measure attitudes of seminarians concerning the role of the minister and church in the community.

Procedure: Construction of the Minister's Attitude Scale followed the technique of equal-appearing intervals originated by Thurstone, using a continuum of community-centeredness versus church-centeredness. The instrument was validated in a pilot study, when two groups of ministers, categorized to be either church-centered or community-centered by their church officials were measured to be significantly different.

"Church-centeredness" referred to the traditional role, predominantly religious in its approach; oriented to liturgical functions; minister as the messenger, prophet and priest and using the Bible to enforce personal religion. "Community-centeredness" referred to the functional role looking for new ways to serve all people, predominantly sociological and psychological in its approach; minister as the leader, organizer and administrator and using the Bible to stimulate social concern.

The instrument was administered to 450 seminarians in eight Methodist graduate schools of theology at the beginning of the spring semester. The experimental groups were enrolled in "The Church and Community" and the control groups were enrolled in courses on church history or Bible. No significant difference existed between the scores of the two groups in the original testing. Nine weeks later the same groups were retested.

Conclusions: (significant at the .05 level of confidence) 1. Seminaries tend to be more church-centered in their attitudes. Those seminarians as a group enrolled in non-southern seminaries tend to be more community-centered.

2. Seminarians as a group who were superior college students tend to be more community-centered in their attitudes. Mediocre college students as a group tend to be more church-centered.

3. Seminarians as a group reared in the country or towns under 10,000, tend to be more church-centered in their attitudes. Those reared in cities, over 10,000, as a group tend to be more community-centered.

4. Seminarians as a group tend to be more community-centered in their attitudes by their senior year. Those in their first year, as a group, tend to be neutral to community-centeredness and church-centeredness.

5. Seminarians as a group who graduated from church colleges tend to be more church-centered in their attitudes. Those who graduated from non-church colleges have a tendency as a group to be more community-centered.

6. Seminarians who majored in the social sciences in college have a tendency as a group to be community-centered in their attitudes. As a group those who did not major in the social sciences tend to be more church-centered.

7. As a group seminarians enrolled in "The Church and Community" courses tend to become more community-centered as a result of that course. As a group those enrolled in courses such as church history, Bible, and church administration tend not to

shift to either church-centeredness or community-centeredness.

8. Seminarians as a group who rate themselves community-centered in their approach to the ministry are measured to be more community-centered by the Minister's Attitude Scale than those rating themselves church-centered.

9. Although this study does not advocate either type of attitude as superior to the other, conclusions from the experiment indicate the following: seminaries desiring community-centered attitudes in their students will offer more courses similar to "The Church and Community." Where additional church-centered attitudes are desired, more courses such as church history or Bible will be offered.

SPRAGUE, RUTH L. *A Study of Early Adolescence from the Perspectives of Paul Tillich's Theology and the Young Person's View of Himself*. Ed.D., Columbia University, New York, N. Y., 1956.

Sponsoring Committee: Anne McKillop, Lewis J. Sherrill, Frank W. Herriott.

Problem: To lay groundwork for rethinking the work with the junior high school age group in Protestant churches by examining some aspects of early adolescence from both a psychological and a theological perspective. The problem is two-fold: (1) to define the situation of the young adolescent by trying to discover how he thinks and feels about himself; (2) to explore the bearing of Paul Tillich's thought on the problems of early adolescence, to suggest some ways in which the Christian message, as described by Tillich, might speak directly and meaningfully to young people.

Procedure: (1) To explore the ways in which the young adolescent sees himself in relation to his own body, his family, his peers, society, and his religion. This is done by examining a wide range of the literature available on the early adolescent period and bringing this together with anecdotal material, interviews with, and writings from, young people; (2) to summarize those aspects of Paul Tillich's thought which describe's man's situation and explore the re-

lationship of those to the young adolescent's view of himself.

A final section suggests briefly some of the implications of this study for the work of the church with junior high school people.

Conclusions: Early adolescence is a period of "crisis," requiring the young person to reformulate his picture of himself rather drastically and rapidly. The needs of the young adolescent may be summarized as the need to find an adequate identity, that is both somewhat in keeping with reality and somewhat satisfying to himself; the need to find belonging and anchorage — some ideas and people that he can depend on; the need to find release from anxiety, loneliness and guilt. Perhaps most of all, the young person needs to be able to accept himself without fully knowing who he is, in spite of what he does know of himself, and in spite of this anxiety about himself.

The analysis of Tillich's thought leads to the conclusion that his description of man's existence illuminates, and gives a religious context to, some of the young adolescent's problems, and his formulation of the fundamental elements of the Christian faith meet some of the basic needs of young people.

The implications for work with junior high school people are in the areas of relationships and content of program. Relationships with adults and with peers, within the fellowship of the church, can help young people to gain the identity and acceptance they seek. The content of program can be such that it brings young people into meaningful relationship with authentic people of the Bible, church history, and contemporary life, in ways that demonstrate the meaning of self-hood. The story of salvation itself can, perhaps, best be told to young adolescents through stories of people. The dominant theme for Christian education for this age group, the study suggests, is that of reconciliation, for the young adolescent seeks, above all, the knowledge that he is accepted by that which is beyond and greater than human acceptance.

THOMPSON, JORGEN S. *A Study of the Relationships Between Certain Measured*

Psychological Variables and Achievement in the First Year of Theological Seminary Work. Ph.D., University of Minnesota, Minneapolis, Minn., 1956. 221 pages.

Sponsoring Committee: C. Gilbert Wrenn, Ruth Eckert, Cyril Hoyt.

Problem and Limits: To determine the relationship between measured psychological variables of interest, personality traits and academic aptitude, and achievement in the first year of theological seminary work. Two criteria of achievement were used: honor point ratio and faculty ratings. The faculty rating scale, containing ten traits considered important to success in seminary work, was developed expressly for this study.

First year students at three Lutheran seminaries in the Minneapolis-St. Paul metropolitan area, 140 in all, made up the sample and completed the test battery. Analysis of the data was limited to the 113 men from the largest seminary due mainly to differences in academic aptitude, as measured by the Ohio State Psychological Examination.

Procedure: The Ohio State University Psychological Examination, the Strong Vocational Interest Blank for Men, and the Minnesota Multiphasic Personality Inventory were administered since no uniform psychological test data were available. One way analysis of variance was the primary statistical tool used in testing the null hypothesis that no relationships existed between the measured variables and achievement as previously defined.

The data from the Strong Vocational Interest Blank and the Minnesota Multiphasic Personality Inventory were utilized in formulating eight sub-hypotheses.

Findings and Conclusions: 1. Mean faculty ratings were significantly higher (.01 level) for men with A scores on the Ministerial key of the Strong than for those with C or C plus scores. Mean honor point ratios differed at the .05 level of significance for the same two groupings.

2. Profile analysis revealed a difference in mean honor point ratios significant at the .05 level between seminarians with elevated MMPI profiles (lower HPR) and

those with "normal" profiles (no T scores over 60).

3. Group V (Social Welfare) primary patterns occurred in 75 % of the sample. Groups I and II (Biological Sciences, Physical Sciences) had the smallest percentage of primary patterns.

In the main, seminarians as a group appear similar to graduate students in other fields in academic aptitudes and personality structure. Men with the interests of ministers "achieved" more highly than those without while those with tendencies toward deviate personality profiles performed less adequately. Psychological measuring instruments appear to have value for counseling and "in care" help for seminarians in training.

TERRY, MIRIAM A. *Social Values of Selected Organizations*. Ph.D., Cornell University, Ithaca, N. Y., 1956. 154 pages.

Sponsoring Committee: William Reeder, Howard Andrus, Harold Feldman, Margaret Wylie.

Problem and Limits: Proof (or disproof) of the major hypothesis and five sub-hypotheses:

Major Hypothesis — Beliefs, attitudes, and behavior preferences of organization members are positively related to the standard beliefs, attitudes, and behavior preferences upheld by the organization.

Sub-hypothesis I — Individual members of an organization will be more similar to the normative standards of the organization than will non-members.

Sub-hypothesis II — High participation in an organization is positively related to the participant's conforming to organization standards.

Sub-hypothesis III — Strong conviction of the correctness and dependability of an organization's teachings is positively related to the member's conformity to the organizational norms.

Sub-hypothesis IV — The more the individual feels he is expected by others to conform the more he will actually conform to the standards of his organization.

Sub-hypothesis V — In some organiza-

tions the relationship between member values and group norms will be greater than in others.

Procedure: There were five main steps in the research procedure: (1) identification of social values was done by interviewing and utilizing information from previous research; (2) seven organizations, with church, farm, civic or school interests, were selected for study; (3) organizational standards were established on the basis of interviews with active leaders in the chosen organizations; (4) the questionnaire was constructed with a view to measuring differences in value patterns; (5) the questionnaire was administered to 910 persons selected randomly from among the members of seven different organizations in four New York State communities.

Findings and Conclusions: Attitudes of the sample toward five standards of each organization were studied. Comparisons were made between and within groups and distinct differences were found in beliefs, attitudes and behavior patterns. Variations in proportions were tested for statistical significance at the 5% level of confidence. The findings showed that the major hypothesis and all but one of the sub-hypotheses were upheld in the data. In the one exception, Sub-hypothesis II, in which a positive relationship was expected between high participation and high conformity, the relationship was reversed.

The data conclusively indicate that there is a positive relationship between the beliefs, attitudes, and behavior preferences of a good organization member as conceptualized by leaders of special organizations and the actual beliefs, attitudes, and behavior patterns expressed by members of those organizations.

WARDEN, LEONARD CLAIRE. *An Effective Ministry to College Students: A Study of the Local Pastor in Ohio Methodism*. Ph.D., New York University, New York, N. Y., 1955. 117 pages.

Problem: To determine the functions of the local Methodist pastor in his ministry to undergraduate students, and to evolve cri-

teria for an effective ministry to them. The problem is divided into four parts: discovering the religious needs of undergraduates; determining the characteristic functions of Methodist pastors in college towns; ascertaining the conceptions of Methodist bishops and other church leaders concerning essential functions in ministering to undergraduates; and determining the role of the pastor in an effective ministry to undergraduates.

Procedures: The religious needs of students were listed from a validated bibliography, from materials secured from offices of religion at various state universities in Ohio, from Wesley Foundation units, and from the investigator's personal counseling records. Detailed functions of fifteen Methodist ministers in college towns were compiled. Seven Methodist bishops and administrative leaders contributed comprehensive statements of requisite functions for college pastors, and the same group of seven gave individual evaluations of the importance of the functions compiled for the fifteen ministers. A workshop was conducted, made up of ministers of recognized success in college pastorates, along with resource persons from Miami University, and final statements were formulated on the role of the pastor in an effective ministry to students.

Conclusions: Effectiveness is determined by the personal way in which the individual pastor performs the basic functions of preaching, leading worship, giving pastoral care, administering the church, interpreting religion, and participating in society as a religious person. A tangible symbol of effectiveness is the number of students the pastor influences in each area of his ministry. Some evidences of effectiveness are intangible and difficult to measure, examples being growing awareness of God and maturing philosophy of life resultant from the minister's influence. Student identification with the larger Christian fellowship beyond college years is a long term test of effectiveness. Student achievement of maturity at each stage of development, enrichment of personal life, and growing contribution to social progress and welfare,

through use of religious resources, all attest effective influence by the pastor.

Certain factors such as geographical location of the church, physical facilities, and attitudes of college officials and faculty members, may be beyond the pastor's direct control. These may work for or against effectiveness.

Student religious needs are as comprehensive and varying as students are as individuals, and they cannot be condensed or summarized. The effective pastor must understand students as persons. The major functions of college pastors, just as pastors in general, relate to emphasis upon the individual. The college church requires functions identical to those in churches in other locations, but in addition requires special skills and qualities. All ministers translate religion through the medium of individual personality, and this assumes added importance in the college church.

WATSON, DORIS. *Singing in the Church Program*. Ed.D., Columbia University, New York, N. Y., 1956.

Sponsoring Committee: G. N. Mackenzie, H. R. Wilson, F. W. Herriott.

Problem: To develop a handbook dealing not with the more formal singing done by the trained choirs and the congregation in the service of worship, but with the informal group singing which can be used in the various programs of a church. This study is intended to be of help to the church with a limited informal singing program as well as the church with a more active program. The suggestions are designed for the layman working in the field of music in the church as well as the church musician. They are intended to establish a greater rapport between the minister and the church musician, and between the church musician and the layman or educator working with informal group singing.

Content: Reasons for informal group singing in the church are discussed. Specific ways to discover and to develop leadership for the church's singing program are given as well as methods of teaching songs and varying their accompaniments. There

is also a section on singing without accompaniment.

Practical uses for singing in the specific organizations of the church are explored, employing a threefold division common to all programs: The church school, youth work, and adult work. The presentation concludes with some guides for selecting songs and the building of a music library.

WILSON, WILLIAM JACKSON. *The Christian Adolescent Personality with Emphasis on Pastoral Counseling*. D.R.E., Central Baptist Theological Seminary, Kansas City, Kans., 1955. 156 pages.

Sponsoring Committee: Eric G. Haden, Paul T. Losh, Bruce Blunt.

Problem and Limits: It is the thesis of this study that there is a new and more adequate basis of understanding the problems of religiously oriented adolescents than is now available or in general use. This understanding is based on a Gestalt type approach to a view of adolescent personality as it affects and is shaped by religious convictions, and an understanding of the problem of the adolescent's dual role as a member of both religious and secular groups.

Three areas of investigation are combined to bring about a better understanding of the religious adolescent personality, as an aid to more effective pastoral counseling: (1) an analysis of adolescent personality factors which affect, and are affected by, religious beliefs; (2) an investigation of the attitudes and reactions of adolescents toward their own religious problems; and (3) a discussion of appropriate counseling principles to be used in dealing with adolescent religious problems.

Procedure: Analysis of a questionnaire compiled and administered to 200 adoles-

cents in Baptist churches in Kansas City, Mo. From these 120 were selected as most nearly representative of the religiously oriented adolescent. The results of this questionnaire were combined with an analysis of general adolescent personality, and the third step was to place the adolescent in context as a member of contemporary American society. The final step was to synthesize our knowledge of the Christian adolescent personality, and to abstract from it a new understanding of the Christian adolescent as a member of two conflicting societies. This understanding is held to be the basic essential to effective pastoral counseling.

Findings and Conclusions: 1. Religious-ly oriented adolescents are essentially "normal" young people, from the standpoint of their basic personality traits, needs, and motivation.

2. Most of their anxiety-creating problems are directly related to their strong religious convictions and the pressures of religious culture.

3. The counselor of young people will learn that they will not respond to, or be helped by, an appeal to religious values or dictates alone. To put their behavior on the basis of "should" or "should not" simply because they are Christians will prove to be of little real help, and may only increase their guilt feelings over their inability to conform.

A significant secondary discovery was the widespread lack of understanding of important Christian teachings by even the most completely religiously oriented adolescents. There were vast "gaps" and inconsistencies in the religious thinking of these young people who are active in church work and who attend church and Sunday school regularly.

American Doctoral Dissertations On Religion

WRITTEN BY WOMEN IN THE NINETEENTH CENTURY

Walter Crosby Eells

Educator, retired, Washington, D. C.

THE FIRST doctorates of philosophy earned in an American university were conferred on three men at Yale University in 1861. The first doctorate earned by a woman was conferred by Boston University in 1877. Since 1861, as shown by tables prepared by the writer for the current edition of *American Universities and Colleges* (Washington: American Council on Education, 1956, seventh edition, pages 65-80), more than 130,000 doctorates have been conferred in the United States, over 15,000 of them on women.

Records regarding these women, particularly prior to 1901, are very incomplete and inaccurate in the published reports of the U.S. Commissioner of Education. Considerable information concerning 228 of them who earned their doctorates during the nineteenth century is given in an article by the writer in the Winter 1956 issue of the *Bulletin* of the American Association of University Professors. This information includes names, institutions, dates, and major fields of study for these 228 women who thus were pioneers in the field of advanced scholarship in the United States.

Through a search of the early catalogs and other institutional publications in the library of the United States Office of Education and through correspondence with the librarians, archivists, and alumni secretaries of the institutions concerned, the writer has been able to secure also the dissertation subjects for more than nine-tenths of these women. There was not space, however, to list all of these dissertations and other information concerning their authors in the *Bulletin* article referred to above. Information regarding the publication of more than half of these dissertations and in many cases dates of birth and death of their au-

thors have been found in the Library of Congress and elsewhere.

Of the entire group of 228 known nineteenth century women doctors, at least eleven wrote dissertations on some aspect of religion. Four of these were written at Yale University, two at Cornell University, and one each at Boston University, University of Chicago, Smith College, Syracuse University, and Tulane University. The first in point of time was written by Miss Gulliver at Smith College in 1888. One or more were written each year from 1893 to 1900.¹

The names of the eleven women who secured doctor's degrees with dissertations in the field of religion (with married name, if any), institution and year of their bachelor's degree, institution and year of their doctor's degree, and birth and death dates, as far as these data have been found, are given below. These facts are followed by the titles of their doctoral dissertations and all available information concerning publication of them. Publication data have been found for more than half of these early dissertations.

Maria Louise Greene, 1862-1954. (A.B., Vassar, '91). Ph.D., Yale University, 1895. Dissertation: "Church and State in Connecticut in 1818." Publication: Incorporated in *The Development of Religious Liberty in Connecticut*. Boston and New

¹A noteworthy feature of this group of women is their longevity. Three died in their nineties, the oldest being 98 years and 5 months. Birth years could not be secured for two and death year for one. One, Miss Tuell, is still living at Wellesley, Massachusetts, in her 87th year. The average age of the other seven was 85 years. Judging by the dates of the baccalaureate degrees of the two whose birth dates could not be secured, they must have been at least in their eighties at the time of their death.

York: Houghton, Mifflin & Co., 1905. xiii + 552 pages. "The following monograph is the outgrowth of three earlier and shorter essays. The first, 'Church and State in Connecticut to 1818' was presented to Yale University as a doctor's thesis. . . ."

— Preface.

Julia Henrietta Gulliver, 1856-1940. (A.B., Smith, '79). Ph.D., Smith College, 1888. Dissertation: (1) "The Substitutes for Christianity Proposed by Compté and Spencer." (2) "The Dialectic of Plato."² Publication: *The New Englander*, n.s., 7: 246-260, March 1884. Miss Gulliver was president of Rockford College, Illinois, 1902-1919. She received the honorary degree of LL.D. from Smith College in 1910.

Mary Leal Harkness, ??-1934. (A.B., Parsons, '84). Ph.D., Tulane University, 1900. (Mrs. Samuel C. Black). Dissertation: "The Religious Element in Latin Literature." Two volumes, 143 pages, 78 pages n.s.

Martha Anstice Harris, 1857-1956. (A.M., Lincoln Univ., Illinois, '94). Ph.D., Yale University, 1896. Dissertation: "A Vocabulary of the Old English Gospels." Publication: Published as *Glossary of the West Saxon Gospels: Latin-West Saxon and West Saxon-Latin*, Boston, New York, and London: Lamson, Wolfe and Co., 1899. 111 pages. (Yale Studies in English, No. VI).

Minnie Clark Jay, 1863-?? (A.B., Simpson, '83). Ph.D., Syracuse University, 1893. (Mrs. Charles M. Ellinwood). Dissertation: "Essay on American Literature; The Divine in Literature; English and American

Fiction; English Literature of the Seventeenth Century; Chaucer, Ruskin, Milton, Spencer, Tennyson, Shakespeare."

Eliza Hall Kendrick, 1863-1940. (A.B., Wellesley, '85). Ph.D., Boston University, 1895. Dissertation: "Sources of the Book of Chronicles."

Bertha Ellen Lovewell, 1857-1943. (B.L., Washburn, '89). Ph.D., Yale University, 1898. (Mrs. George Lyman Dickinson). Dissertation: "The Life of St. Cecelia, from MS Asmole Forty Three and MS Cotton Tiberius E. vii; with Introduction, Variants, and Glossary." (Publication: Boston, New York, etc.: 1898. 139 pages. (Yale Studies in English, No. III).

Elizabeth Lætitia Moon, 1871-1946. (A.B., Smith, '94). Ph.D., University of Chicago, 1899. (Mrs. Henry S. Conard). Dissertation: "Ideas of Future Life among the Algonquins." Publication: Published as *Les Idées des Indiens Algonquins Relatives à la Vie D'Outre-Tombe*. Paris: E. Leroux, 1901. 99 pages. (Extrait de la *Revue de l'Histoire des Religions*, tome XLII, 1900, pages, 9-49, 220-274). Translated from the English by Leon Marillier.

Mrs. Alice Downey Porter, 1856-1947. (A.B., DePauw, '79). Ph.D., Cornell University, 1899. Dissertation: "The Religious Drama in England and France from the Ninth to the Fourteenth Century." 256 pages. ms.

Harriet Emily Tuell, 1870-?? (A.B., Wellesley, '91). Ph.D., Cornell University, 1894. Dissertation: "The Work of the Monk in Early England." Publication: Boston: L. H. Lane, Printer, 1898. 73 pages.

Blanche Zehring, ??-1950. (B.S., Ohio Wesleyan, '90). Ph.D., Yale University, 1897. Dissertation: "The Dependence of the Concept of Duty on Faith in God." 215 pages. ms.

²"Apparently Miss Gulliver presented two separate and distinct studies for the doctorate. The first was published as a paper in *The New Englander*, March 1884. The second was not published but is in the Smith College library as a 58-page typescript, bound with a reprint of the first one." — Letter from Margaret S. Grierson, Librarian, July 17, 1956.

The Qumran Discoveries and Religious Education

Otto Betz

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IT MIGHT be too early to look for the practical value of the famous discoveries near the Dead Sea. Much diligent and patient work has been done in the scrolleries of the Palestine Museum and the Hebrew University at Jerusalem, but still a lot of Qumran fragments are unidentified. Many articles and even large books have been written by journalists and specialists on this subject, but the vehement discussion on the origin, the character and the aims of the Qumran community is still going on. And nobody can tell when the discoveries of new scrolls or fragments in the Qumran-area which may overthrow prevailing theories will come to an end.

Qumran research is indeed far from a conclusive stage. In spite of this I dare to give some suggestions how these discoveries could be used for religious education.

I

I think religious education always needs illustration. This is well-known in America, not so much in Germany. Religious education in USA has its setting in practical life, in Germany much more in theology. While the teachers of religion in Germany — who are usually ministers — try to use the theological skill acquired in the universities, their American colleagues understand much more of psychology and practical life and illustrate the kerygma by stories and pictures, slides, movies and so on.

In any case we should try to vivify our lessons on Christian faith. How can we make the Christian message meaningful for our generation? I think we have to understand fully what it meant for the first men to whom it was preached and how it changed and enriched their lives, and then we may translate it for the situation of modern men. History must become revitalised for us, and the new discoveries help to illuminate the past and especially the time in

which Jesus himself and the early Christians lived.

II

The scrolls and fragments found in the caves near Qumran are the original testimonies of a pious Jewish community which had its center only a few miles away from the heart of the early Christians, Jerusalem. Some scholars suggest that John the Baptist and perhaps Jesus himself may have studied there. The legal codes among the scrolls describe a well-organized monastic sect in the desert and in the commentaries we hear the voice of its expositors, explaining the Old Testament. In the thanksgiving psalms we admire the deep and humble reverence for the God we worship too. But we not only hear them today we also can see the place where they lived. If you stand — as I did two years ago — on the top of the strong tower of this monastery you may easily imagine how two thousand years ago the daily life was going on around you. It begins in the early morning when the pious men, gathering in silence, turn themselves to the east, waiting for the rise of the sun behind the mountains of Moab and then pray one of their hymns, in which the morning sun appears as the symbol of the divine eternal splendor, fighting victoriously against all the powers of darkness. After the prayer they go to their work, some of them to copy in the scriptorium, whose well-preserved ruins you might see just at your feet in the south, others to attend the ovens for preparing the bread or kilns for firing pottery, the same kilns where the jars for the scrolls have been made. One group may walk down into the plain at the shore of the Dead Sea, where green spots in the south indicate a well with a pool and around it some fields and pastures, while another goes into the opposite direction toward the huge rocks with their caves. There in the

west a waterfall runs down, whose water is led by a skillful system of channels into large cisterns in the middle of the monastery. What are these used for? We will see it after five hours when the workers return and gather around the cisterns, walking down the steps into the basins to cleanse themselves not only from the dust and sweat of their bodies, but also from every evil in their hearts. Then they dress themselves in white garments of linen and enter the dining hall where they receive their food in silence, small portions indeed, but eaten after thankful prayers as a holy meal.

III

Holiness, as I consider it, is the essential feature in the life of this community. Holiness is the atmosphere of God himself, and the holy life of the men at Qumran means that they have dedicated themselves fully to the Lord. Their whole life shall become a holy service for God and a holy war against all the evil powers. They are like priests always standing in duty before the holy God and cannot be polluted by striving for own property, sexual intercourse, disobedience, hate and envy toward their fellow-men. The priestly traditions in the Old Testament became generalized and radicalized in this community. It wants to represent a living temple for God and also to live in the holy camp of the Lord of Hosts, in which God's holy warriors are waiting for the final war in Heaven and on earth. The demonic powers of Satan, represented as unclean spirits and mighty men like kings or high priests in the present period of wickedness, are the enemies of God and also of His pious ministers, for whom they stir up every kind of temptation, pressure and persecution. But they will be destroyed soon, since God's coming is at hand. This conviction inspires the group living in Qumran and strengthens their dedication to God's holy service and His holy war: God will appear soon with his armies of angels and turn the holy war into a victory for the powers of light and truth and for their representatives on earth, the members of the Qumran sect. The last battle in this war will also be the final

judgment and the end for every kind of evil in this world. The world becomes a new creation, a world without evil as it was created in the beginning.

IV

There is no doubt that Jesus and his disciples had convictions quite similar to those of the sect; however, there are some important differences, too. Jesus did not work out salvation for himself and the small group of his followers only. He did not forsake the world like the sect but he went directly from the wilderness into it, fighting there the battle against the powers of darkness by preaching the Gospel, healing the sick, forgiving the sins and casting out the demons. He fulfilled his holy service by giving his own life as a ransom for many.

V

I tried to illustrate the different ways of realizing a dedicated life in a short play which I presented with the aid of some students in several German churches. The play shows a young man living in the time of Jesus who becomes an initiate in the Qumran sect, separating himself completely from the world in which he grew up. But this decision brings him into a serious conflict. He loves his sick and lonely mother, and is himself loved by the girl whom their parents intended to become his wife. While the young man lives at Qumran the girl becomes a follower of Jesus and finally a member of the early Christian Church at Jerusalem. I won't give our solution of the problem and the arguments of the two main representatives: everyone may finish the story himself. We illustrated the different scenes by slides which I had taken in Qumran, Jerusalem and its environment. The actors played before the screen in garments which we brought back from Jerusalem.

VI

The Qumran Community is more than a fine illustration of a life of dedication to God's service. Philo describes the Essenes, whom I have considered since 1951 to be

the same group as the Qumran community, as an example of truly free and therefore really happy men. They are free from every kind of fetter in this world just because they have bound themselves completely to God

and the holy service for Him. Why should not we ourselves strive for a kind of freedom like that? And the expectation of the end of the world has much more reality in our age than in the time of Qumran.

Religion in Current Magazines

C. R. House, Jr., Associate Professor, State College, Fairmont, W. Va.

NOTE: As a result of revived interest in religion, unfortunately underestimated by a few, American editors are publishing more articles on religion and religious education than ever before. The writer of this column can not keep up with all; hence readers of *Religious Education* get just a generous sampling. The writer can not provide copies of publications mentioned but will provide addresses of publishers.

The May 1957 issue of the *International Journal of Religious Education* is devoted entirely to the fascinating topic, "Christian Growth Through Dynamic Groups." The purpose of this issue is to bring to the people who "do the job" in Christian Education the best insights concerning the growth of persons in group relationships coming from research and experimentation in "group dynamics," education, social work, Christian education and theology. Each of the thirteen writers who contribute articles is an outstanding leader in the field of "group dynamics." This issue is a *must*. We welcome an opportunity to commend this special issue. Copies may be secured through the International Journal of Religious Education, Box 238, New York 10, N. Y. In quantities the prices are: 20c (100 or more copies), 25c (20 to 99 copies), 30c (6 to 19 copies) and 40c (1 to 5 copies).

Spiritual values are best taught when shared. Olga Jones explains what she means by this in "Lasting Lessons in Spiritual Values," *National Parents-Teacher*, April, '57.

When Wesley Schrader wrote about "Our Troubled Sunday Schools" in *Life*, Feb. 11, '57, he started some discussions in meetings of religious educators, in university classrooms, in local Sunday Schools, and of course in religious publications. One of the best "answers" is that carried by *International Journal of Religious Education*, April '57. Title: "What Are the Facts About the Sunday Schools?" Reprints are available.

Incidentally, you won't want to miss *Dear Charles*, a story told in letter form, by Wesley Schrader. A condensation of the book appears in *Pulpit Digest* for April '57. This should be required reading for every young minister. In the same issue Harry J. Kreider gives his usual good review of "Films of the Month" for workers in religious education.

"The good teacher knows that uninterpreted experiences and undigested verbal material alike are not merely the absence of education. They are bad education." So says Father Gerard S. Sloyan in "Catechism and the Word," *The Commonweal*, March 8, '57.

Religion on the Campus is receiving renewed attention. In "God and Man at Harvard," *Time*, April 8, '57, gives results of a survey on religion conducted there by the student council. Father James J. Maguire writes on "Religion on the Campus" in *The Commonweal*, April 5, '57, in which he says, among other points, "Theology must be presented not merely as a form of knowledge but as an integrating wisdom." The Danforth Foundation is sponsoring for college and university teachers a summer seminar in religious perspectives at the School of Religion, State University of Iowa, June 24-July 12. At the secondary level (public, elementary, secondary, and administrators, too) the American Association of Colleges for Teacher Education has been for some time carrying on a teacher education and religion project. Not enough publicity has been given to this worthy project in state teacher colleges.

"An agnostic until he was thirty, he is now one of Protestantism's foremost spokesmen." So says the subtitle of an article, p. 6, in *Presbyterian Life* for March 30, '57. The article, to name it would satisfy your curiosity, is written by James W. Hoffman about the dean of a very large cathedral.

One of the best analyses of church-state relations from the point of religious education is presented in the May 27 issue of *Christianity Today*. This is a scholarly, penetrating, factual, provocative presentation which all of us need to ponder, especially those who are concerned with "religion on the campus." The title: "Christian Responsibility in Education." The author: Dr. Carl F. H. Henry.

German Works in Religious Education

Kendig Brubaker Cully

Professor of Religious Education, Seabury-Western Theological Seminary, Evanston, Ill.

A SEVEN-WEEK period of traveling in Germany and Switzerland, as part of a seven-month total European study journey, enabled the writer to meet and converse with many Church leaders. One of his purposes was to ascertain what books are currently being used rather widely, especially by those who direct the Churches' educational policies and programs and those who are engaged in university or theological seminary lecturing in the fields of religious education and practical theology.

The general background of most theological thinking in Germany and Switzerland is either Karl Barth, whose works appear on almost every pastor's shelves, or modifications of the Barthian thought, this major *motif* having gradually found its way into the works being produced in education.

I attended a conference at Wuppertal of the evangelical Lutheran churches at which Karl Barth was the featured speaker. In one session of that conference Professor Barth answered questions put to him from the floor, in good American forum style, rather than addressing the assembly in a formal manner. Somebody asked him a question as to how some point of his doctrine referred to the educational task of the Church. He answered by pointing to another person on the platform with him, Oskar Hammelsbeck, principal of the pedagogical academy (teacher-training college) at Wuppertal, and said something to the effect that this was in Professor Hammelsbeck's territory, and that pedagogues like Hammelsbeck would be working out the answers to such questions. Professor Hammelsbeck is one of the men who are making a profound contribution in this respect, studying how the Word of God speaks relevantly to the educational situation of the Church. It was my pleasure to meet him, and to discover that he was fully conversant with the American situation also, having

been over here for several months. Incidentally, he wrote a delightful "Educational Travel-book," which he published on his return, containing impressions of the American Church and school scene. His comments are most illuminating, for it is good to see ourselves through European eyes, especially eyes so perceptive as Hammelsbeck's.

Pastor Emmanuel Jung received me at his home in a village near Geneva and offered many helpful bibliographical suggestions. Likewise did Professor Kurt Frör of Erlangen, whose University is noted for a kind of conservative Lutheran theology but whose lectures in education from Frör seem to show greater methodological sensitivity than elsewhere in Germany. (Incidentally, Erlangen also has the most modern building of any theological school we visited in Europe.) Professor Wilhelm Hahn of Heidelberg was very helpful also, sharing with me some items he has found useful in general theological-educational backgrounds.

The list below is far from exhaustive, but it indicates a number of titles which it would seem valuable for Americans to know. It is to be hoped that some of these may be translated into English in due time. Meanwhile those who know German might profitably consult them, and they will provide a good means for refurbishing of one's German for those who have let it lie fallow for some time! It is also to be hoped that seminary and university libraries will get hold of these works. Although it is certainly true that Europeans have a paucity of American works in their libraries, this is no reason for us to remain provincial in our thinking. The sun of education does not rise and set on the American scene.

A few explanatory notes might be useful with reference to a few of these works and their authors. Gerhard Bohne teaches at Kiel. He was formerly a strong follower

of Barth's theology, and his 1929 book, *Das Wort Gottes und des Unterrichts*, was written during that period. His later two-volume work has swung away from that earlier extremely Barthian position.

Gottfried Fankhauser, now a quite elderly man, has written story-material based on the Bible which has wide currency in Switzerland. He is a kind of by-word, a stable point of reference, in the Sunday-school movement, according to Pastor Jung. Wilhelm Flittner teaches in general education at the University of Hamburg, but is theologically sentient. Kurt Frör, mentioned above, said that he is interested in fostering a wider vision in teaching method, hence his books are very practical in their outlook. The works of Magdalene von Tiling represent a pedagogy based somewhat on the theology of Gogarten. Walter Zimmermann heads the pedagogical academy in Berlin set up to train workers to deal with the unprecedentedly difficult situation created by the necessity for the churches to teach, if at all, in East Germany in their own way, outside schools and school hours, whereas the German tradition always had been (as it still is in the West) to incorporate religious teaching in the public schools.

SOME IMPORTANT TITLES OF WORKS IN GERMAN (GERMANY AND SWITZERLAND) PERTAINING TO RELIGIOUS EDUCATION AND THE GENERAL EDUCATIONAL BACKGROUNDS FOR RELIGIOUS TEACHING

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RELIGION IN CURRENT MAGAZINES — (continued from page 208)

Dr. Sam Shoemaker, of Pittsburgh, is interviewed by Arthur Gordon in March '57 issue of *Woman's Day*. To the uninitiated, this magazine, and an excellent one it is from the standpoint of its purpose, is circulated only through the supermarkets. Socrates reached many at the market place and in effect this modern preacher is doing the same thing. Title: "A Time for Faith," in a world that is confused and confusing, troubled and troublesome, there is only one refuge: a living faith; and Dr. Sam tells how to get it through the six X's. Worth reading.

He can not only be found in the marketplace but also in the wide open spaces. In "Religion Hits the Road," Paul Schubert tells in *The Saturday Evening Post* for March 30, '57 how modern ministers are using the old camp-meeting methods to bring the faith to families in remote sections of our country.

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An honest confession, etc. The writer of this column, a life-long Methodist, did not know until recently, that his church has a ritual for dedicating a new home. Of course, one does not experience a new home frequently. Our pastor, Dr. C. E. Brandt, helped us to realize anew that the home is the heart of religion. Along this line you will want to read in *American Home*, April '57, Maureen Polking Miller's meditation on "For This I Thank Thee, God," in which she gives thanks for her home. Short, and worth a place in your scrapbook or file for your own meditation and future use.

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For the biblical scholar: "... many modern scholars now view John as thoroughly Jewish and his Gospel perhaps the earliest of the four." From: "Out of the Desert," *Time*, April 15, '57, the story to date of the Dead Sea scrolls.

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The problems of segregation and the church are probably more thought about than preached or written about these days. Opposing articles have been presented recently in *The Christian Century* and in *Christianity Today*. In the former, Dr. Martin Luther King writes, Feb. 6, '57 issue, on "Nonviolence and Racial Justice"; and in the latter, March 18, '57 issue, Dr. E. Earle Ellis writes on "Segregation and the Kingdom of God." Whatever your sentiments are you will not wish to miss these two articles. See also: "The Southern Rabbi Faces Desegregation," in the February '57 *The Jewish Digest*.

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Neorthodoxy, liberalism, Biblical theology: In his column "Current Religious Thought," John R. Gertner gives in *Christianity Today*, March 18, '57 issue, an excellent review of recent articles concerned with these topics.

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Toynbee: Walter Kaufmann tells in *Commentary* for April '57 why he thinks the historian is a false prophet.

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Religion As An Agent in the Development of Character and Personality

Eloine Holcomb

Dallas, Texas

THERE SEEMS to be a new awareness and desire on the part of many social scientists, clergymen and lay religious leaders to seek an understanding and to determine the validity of religion as a preventive agent in delinquency control. Such an awareness has led to this study which seeks to present the opinions of authorities in the various fields that are relevant to the role of religion in the development of character and personality.

This study of religion is undertaken from the standpoint of its social effects. Religion is conceived to be a social fact. No attempt is made to define the elements of religion as variously conceived by individuals and groups in American culture.

Character and Religion Indivisible

The Midcentury White House Conference on Children and Youth pointed out that religion is "not just one among the interests and experiences of life." A report of this conference further stated:

Rather, it permeates all interests and experiences and determines basic attitudes, relationships, motivations, standards of value, goals, and conduct in all phases of living. The religious individual's faith regarding the nature of God and his response thereto determines in large measure both his view of the meaning of life and his daily purposes and conduct.¹

The same report claimed that anthropologists believe religion to be necessary to the individual and that it is "the core of civilization and the mainspring of moral values."

Bentley Sloane concluded as a result of research that:

¹Helen Leland Witmer and Ruth Kotinsky (eds.), *Personality in the Making*. The Report of the Midcentury White House Conference on Children and Youth, New York; Harper and Brothers, 1952, p. 211.

The findings embodied in our previous discussions indicate that purified religion is a way of living that is essentially moral in nature. The type of experience that we have described as religious displays certain qualities of appreciation, attitudes, values and ideals that are of an exceedingly refined and chastened nature and which are essentially social.

... Religion as a function has the power to change character toward finer spiritual-social ends.

... Religious education would be character education at its best.

... There are not two systems of education, one moral and the other religious. Although the latter may include additional resources they tread the same path, operate in the same valuational attitudes, and emerge through the same habits and integrations.²

In an article, "Religion and Character Education," Leo F. Kuntz expresses his opinion that "inspiring ideals, noble sentiment, wholesome attitudes and sublime values are rooted in religion" and that he believes these to be the "fundamental motivating factors in character." He contends that character education cannot be complete without religion, because "good character results from good motives and religion is the best possible source of good motives."³

An authority who believes that religion "with its faith in God's love for us" can have meaning and purpose in the development of a child's sense of inner security is John R. Ellington who is the special advisor on criminal justice for Youth American Law Institute.⁴

²*How Religion Affects Character*, Master's Thesis, Southern Methodist University, August, 1936, pp. 174-76.

³*Religious Education*, XLIX, July-August, 1954, No. 4, p. 263.

⁴*Protecting Our Children from Criminal Careers*, New York; Prentice-Hall, Inc., 1948, pp. 34-35.

A medical authority, William C. Adamson, also sees the value of religion in creating an inner security which leads to emotional maturity which can aid in the prevention of anti-social conduct. He emphasizes a "threefold thesis concerning the interrelationship of religion and child development":

- 1) that there is a close relationship between religious and emotional maturity.
- 2) that the religious atmosphere of the home and community in which children are raised greatly influences the mental health and personality development of these children.
- 3) that religious education in itself may be healthy or unhealthy, depending upon the way it is communicated to children and for what purposes it is used in influencing their developing attitudes, feelings, behavior, and creative impulses.⁶

Concern of Churches

The third point of Adamson's thesis indicates a major concern to churchmen today — the quality and effectiveness of religious training as fostered by churches. Statements such as "the church has helped to produce mental conflicts, factors in delinquent behavior"⁶ by pathologist Lawrence Brown, and "too many restrictions in the moral and religious area will create frustrations of a child's urges and needs and gratifications"⁷ by psychiatrist Hertha Tarrasch tend to point out the need for churches to re-examine and re-evaluate their programs.

Milton J. E. Senn, director of the Child Study Center at Yale University, believes that Sunday School curriculums should be carefully examined with the thought in mind "that to a child a story is never just a story," but rather something that the child imagines could happen to him.⁸ He further observes that a fear of "fostering guilt

in children" has led to the careful grading of Sunday School lessons. Senn also points out that such fears have led various denominations to place outstanding educators and psychologists on their advisory boards "in order to provide their teachers with increasing insight into how children grow and learn, how character and personality develop."⁹

The main issue at hand in this study is not only how religion can aid developing inner security for children, but more specifically how can it aid in delinquency prevention? Sociologists Milton Barron¹⁰ and Paul Tappan¹¹ both contend that there is difficulty in evaluating the role of contemporary religion in deterring delinquent behavior. Tappan states that "its potential role is tremendous, but the fulfillment of that potential depends on the vitality of a religion in the lives of its professants." He adds:

Excepting in so far as doctrinal norms are fused into the general culture, religion can play no great role in man's life unless it is vitally conditioned in his intellectual and emotional processes. This requires more, obviously, than membership in a church or even than attendance — sporadic or faithful — at its services.

Another authority in the field of delinquency prevention who stresses the importance of the quality of religious education is Eduard C. Lindeman. He rejects "the notion that an increase in the number of persons receiving the type of religious education now prevalent will automatically result in a diminution of crime."¹²

Although this is of growing concern, it is not an entirely new problem because over two decades ago the Gluecks stated:

⁶"How Children Learn About God Today," *Woman's Home Companion*, March, 1956, p. 127.

⁷Milton L. Barron, *The Juvenile in Delinquent Society*, New York: Alfred A. Knopf, 1955, pp. 167, 169.

⁸Paul W. Tappan, *Juvenile Delinquency*, New York: McGraw-Hill Book Company, Inc., 1949, pp. 514-16.

⁹"Underlying Social Causes of Crime," *N.P.P.A. Yearbook*, 1941, p. 111.

⁶"Religion and Child Development," *Texas Trends*, Vol. 10, No. 2, Fall, 1953, p. 30.

⁷Lawrence Guy Brown, *Social Pathology*, New York: F. S. Crofts and Company, 1946, p. 351.

⁸"Delinquency Is Normal Behavior," *Focus*, Vol. 29, July, 1950, p. 97.

⁹"God and Your Child," *Woman's Home Companion*, March, 1956, p. 38.

The youth of today can only be convinced and influenced by something that not only goes deeper, but is more appealing than the ordinary church or Sunday School routine. What that something is we do not know. Here is a field of research wherein social philosophers, the clergy, educators, social workers, and psychiatrists can gain in fruitful and much needed study.¹³

A Protestant minister, Guy L. Roberts, has engaged in research which culminated in the writing of his doctoral dissertation on *The Religious Backgrounds and Attitudes of One Hundred Fifty Juvenile Delinquents*. In this he states:

Churches and churchmen have assumed that good character goes with good religion and that religious activities should develop character. If it has been revealed, as certain studies appear to show, that the Church has been relatively ineffective as a character building or delinquency preventing agency, the reason may be found in its methods rather than in the assumption that it has no inherent value.¹⁴

Roberts contends that the church must "re-examine its program and re-direct its activities so as to make religion function as a dynamic force in the home and early life of the child."

From the letters received by the writer of this present study it is evident that the major Protestant denominations in our country are attempting to re-evaluate their programs with the aim of making them more effective as dynamic forces. This was indicated in the reply from Morris H. Pullin,* Assistant Executive Secretary of the Religious Education Department of the Disciples of Christ, which stated:

I think that the church has worked on the assumption that one of the results of the church program is character building and that in that capacity it was a powerful agency for the prevention of delinquency. However, the rising tide of juvenile delinquency in our day

challenges this assumption or at least shocks the church into taking account of the fact that here is a great need toward which the church could well direct a greater amount of attention than it has in the past.

In a consultation on November 5, 1954, regarding Christian Education and Childhood Delinquency sponsored by the Departments of Pastoral Services and of Children's Work of the National Council of Churches, a psychiatrist brought out that the church needs to learn how to deal with children with anxiety aroused by a conflict between values learned in the home, the community and the church, because it is "relying too much on verbal teaching when the child learns otherwise." It was agreed that the church does depend too much on verbalization in that "if we say to a child, 'God loves you,' it is pure verbalization unless the child has experienced acceptance, support, and love." Some of the things that were discussed in this consultation that were relevant to the church's role in prevention were:

- 1) The church talks of loving people but do we love them to the point of accepting them as they are?
- 2) There should be opportunity in the church program for youngsters to test and try themselves out and to experience socially desirable ways of expressing their hostility.
- 3) We need to provide ways by which children learn to understand and accept themselves.
- 4) The church has an opportunity to provide intimate small group experiences.
- 5) There is a real opportunity for the church to provide objective counselors who are warm, friendly, supportive, and understanding.

Sunday School and Church Attendance

There have been various studies made regarding the relationship between church and Sunday School attendance and delinquency, but little evidence has been produced to show that Sunday School and church training tend to deter juvenile delinquency. Clyde Vedder in *The Juvenile Offender*, claims that he sees little reason to believe that Biblical information influences

¹³Sheldon and Eleanor Glueck, *Five Hundred Criminal Careers*, New York; Alfred A. Knopf, 1930, pp. 337, 338.

¹⁴University of Pittsburgh, 1952, p. 20.

*Recent letter from him indicates that he is now General Secretary of the Illinois Disciples of Christ.

various phases of conduct of juveniles.¹⁵

One of the earliest studies made concerning church attendance was made by Healey in the 1930's of one hundred and five delinquents paired with non-delinquents. He found that forty-six of the delinquents were regular church attendants against sixty-four of the non-delinquents.¹⁶

A study of the Gluecks of five hundred delinquents revealed that 39 per cent attended church regularly, 54.2 per cent occasionally, and only 6.5 per cent never attended.¹⁷ A study of seven hundred and sixty-one delinquents in Passaic, New Jersey, concluded that 54 per cent attended regularly; 21 per cent, occasionally; and 25 per cent, never.¹⁸

In attempting to answer the questions, "With how many youngsters in trouble do religions now have contact? What part is religion playing in the lives of those with whom such contact exists?" Wattenberg tells of a study in 1946 in Detroit of 2,137 boys picked up by the police department. It was learned that nine hundred thirty-one boys attended church regularly; five hundred forty-six, occasionally; three hundred thirty-nine, seldom; three hundred and two, never; and nineteen did not state their church attendance.¹⁹

In 1953 a study was made in California by Robert Rankin of seventy-eight high school girls, all of whom were in some way related to a denomination affiliated with the National Council of Churches. Of this group, one half was very active in attendance at worship services or other activities

of the church, while the other half was definitely inactive. The author of this California study concluded that the girls who had been active in church life were "more conventional and happier with their role in life. They were more intelligent and successful students with the attendant self-confidence, ambition, seriousness of purpose, sense of duty, dependability, and poise."²⁰

Rankin also recognizes the possibility that the reason that the religiously active girls feel "comfortable" with themselves in all of their interpersonal relationships is because they "are happily adjusted at home." Likewise he believes that this group is "active in church life partly because they are 'participating persons.'"

Kvaraceus, after extensive studies concerning not only church attendance but also studies dealing with the relation of Sunday School teaching with character such as those of Hartshorne and May, draws these conclusions:

- 1) The home is of supreme importance in developing moral concepts and values.
- 2) Many children who become delinquent have lived and learned within the orbit of church influence.
- 3) Moral conduct and behavior are not inevitable consequences of Biblical knowledge and scriptural precept.²¹

Services Needed from Churches

Since so many of the studies indicate that many delinquent children have had contact with churches, the question has been raised repeatedly as to where the church is failing. Austin L. Porterfield states in *Youth in Trouble* that one reason is because what children have been taught regarding Christian ideals has not been presented in a manner that they can become functional in their lives.²² In a recent book, *Mid-Century*

¹⁵Clyde B. Vedder, *The Juvenile Offender*, Garden City, New York; Doubleday and Company, Inc., 1954, p. 85.

¹⁶William Healey and Augusta F. Bronner, *New Light on Delinquency and Its Treatment*, New Haven; Yale University Press, 1936, pp. 54, 70.

¹⁷Sheldon and Eleanor Glueck, *Unraveling Juvenile Delinquency*, New York; The Commonwealth Fund, 1950, p. 166.

¹⁸William C. Kvaraceus, *Juvenile Delinquency and the School*, Yonkers-on-Hudson, New York; World Book Company, 1945, pp. 101-03.

¹⁹William W. Wattenberg, "Church Attendance and Juvenile Misconduct," *Sociology and Social Research*, Vol. 34, January, 1950, pp. 195-202.

²⁰Protestant Religious Observances as a Factor in Personality Adjustment, Master's Thesis, University of California, 1953, pp. 93-94.

²¹*The Community and the Delinquent*, Yonkers-on-Hudson, New York; World Book Company, 1954, pp. 372-74.

²²Fort Worth, Texas, Texas Christian University Press, 1946, pp. 109-11.

Crime in Our Culture, he insists upon "adequate religious training for every child within reach" as an essential part in the control of anti-social behavior.²³

Roberts concludes his study of one hundred and fifty juvenile delinquents with the conviction that from two-thirds to three-fourths of the boys and girls studied "could have been saved from institutional commitment, or behavior that led to commitment, if their respective churches had provided such services" as:

- 1) A more realistic, creative type of Christian education that draws out of the child's own strong emotional experiences the religious concept that he retains.
- 2) A Church- and home-working-together program, in which the home becomes a laboratory and the parents partners with the church school teachers in the training of the children.
- 3) More church sponsored activities for children and youth and stronger inducement to persuade these problem children to attend.
- 4) A realistic counseling service, with the nature of which every family in the constituency of the church is well acquainted.²⁴

This present writer made a study of two hundred delinquents in Texas parallel to that of Roberts in Pennsylvania. The two hundred case studies were chosen at random from the roster of those committed to the institution. All Spanish-surname individuals were eliminated before selection since a number of such individuals would probably not speak English. The omission was for the purpose of eliminating all those who might be markedly different from the dominant culture patterns of the region. The ratio of Catholics and Protestants chosen was approximately equal to the ratio found among the non-Spanish-surname population of Texas. No member of the Jewish faith was resident in either school.

From the findings of this study made of the religious backgrounds and attitudes of these

delinquents it can be assumed that the following conclusions are fairly accurate:

- 1) In about 75 per cent of the homes of the respondents, parents have shown some attempts at attending church.
- 2) At least one of the parents of 72 per cent of the respondents holds membership in some church. In over a third of the homes both parents are church members.
- 3) There is a definite lack of interest on the part of the parents toward active participation within the organization of the church — only 9 per cent holding any type of church office such as teacher, choir member, etc.
- 4) There is a noticeable lack of religious literature in the homes of the respondents — found in only one-third of the homes.
- 5) There is little religious training in the homes, but a great desire on the part of many of the respondents for such training.
- 6) Churches have had some contact with over three-fourths of the respondents; two-thirds of the respondents claim church membership and slightly over three-fourths of them claim regular or occasional attendance at Sunday School and church, particularly in early childhood.
- 7) A decline of interest in the church and its activities tends to come at about twelve years of age for the boys and slightly later for the girls.
- 8) Youth activities in the churches make little appeal to the respondents.
- 9) Just as Sunday School and church attendance decline in later childhood, so does the frequency of the respondent's prayers.
- 10) Over 50 per cent feel that God has helped them, and a slightly lower percentage feel that their church and Sunday School have been a helpful influence in their lives.
- 11) Over 50 per cent feel a desire to help others and to make the world a better place in which to live.
- 12) Positive attitudes toward the Church, the Bible and Jesus, and positive beliefs in the existence of God seem to indicate a tacit acceptance of the values of God, the Bible, Jesus and the Church.

²³Porterfield and Robert H. Talbert, Fort Worth, Texas; Leo Potishman Foundation, 1954, p. 103.

²⁴*Religious Backgrounds and Attitudes*, p. 171.

13) A large proportion of the religious instruction received by these respondents seems to have been of a negative character and/or in the form of mere verbalization. This could be the reason that it failed to become functional in their lives.

14) Free response answers of the respondents indicate a great desire for more sincerity, thoroughness, clarity, consistency and time spent in religious education.

In a more detailed study of the home life of fifty of these delinquents it was found that one-fifth of these homes appeared to be very religious. Yet within these homes the boys and girls lacked constructive discipline and love from their parents.

These findings have led to the conclusion that young people desire and need religious training, but that many are not receiving

it in an adequate manner from their churches and families. Religion is an essential element in the development of character and personality — far too important to be relegated to one hour a week. Religion must be communicated to every child in the community and presented in a manner that a child can apply such religious teachings to life situations as they meet them each day.

It takes a partnership of the church, family and other community institutions to develop individuals who are spiritually, morally and emotionally adequate to face life intelligently and to adjust themselves competently to the social and economic pressures of the community, the nation and the world.

RELIGION IN CURRENT MAGAZINES — (continued from page 224)

You won't want to miss "We Need the Miracle of Easter," by Dr. Marcus Bach in April '57 *Better Homes & Gardens*.

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The NEA *Journal* for March '57 (their centennial issue) should have interest for the religious educator dealing with curriculum. There are reproductions of the New England Primer, 1777, and the Shorter Catechism.

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A provocative article for all creeds and all religious educators is Father Gerard S. Sloyan's in *The Commonweal* for March 8, '57. Entitled "Catechism and the Word," it may challenge some of our ways of thinking on content and memory work in religious education.

"The Prayers of Kierkegaard," by Perry D. LeFevre is presented in condensed form in *Pulpit Digest* for March '57.

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Although slanted toward the public schools, "Back to the Three R's" in the March 13, '57 *U.S. News & World Report* will give professional religious educators something to think about.

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For your audio-visual file: "The Day Christ Died," by Jim Bishop in *McCall's*, March '57. Illustrated by early-century paintings, the text gives a minute-by-minute account of the most important twenty-four hours in the history of the world. This article is an excerpt from Bishop's new book, a Literary Guild selection, published by Harper and Brothers. Also in same issue: "What Togetherness means to Me," by Father James Keller, founder of The Christophers.

* * * *

For your bulletin board (and many other uses): clip the "Modern Map of Bible Lands" from *Life*, March 4, '57 issue. This gate-fold, three-page color map illustrates biblical scenes chronologically from the Garden of Eden to Paul's conversion and travels. It also appears in *Life's* newly-published book, *The World's Great Religions*.

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A summary of some recent comments on a perennial topic, the place of religion in public schools, is given in *Presbyterian Life*, March 2, '57.

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J. D. Conway writes on the differences between Protestant and Catholic Bibles in *Catholic Digest*, March '57.

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Virgil E. Foster describes in *International Journal of Religious Education* for March '57 a technique of "teaching by teams." This method, he says, has been developing for about thirty years and has many advantages. In the same issue Frank McKibben writes on "Better teaching through Supervision," and Mary Germ on "What Is Good Teaching?"

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CRP Research Log for 1956

Ernest M. Ligon

Director of Character Research Project, Union College, Schenectady, New York

IT IS NOT easy to communicate to the outsider the awe-inspiring experiences we had in the Character Research Project Laboratory during 1956. To say that it was a year of insight-hypotheses is not calculated to raise the layman's blood pressure, even if he has read *Dimensions of Character* and knows what insight-hypotheses are. Most of you have heard the author say many times that as great progress will be made in the next fifty years in this area of scientific investigation as has been made in the physical sciences during the last fifty. You probably discounted that statement as the typical exaggerated enthusiasm almost anyone has for his own vision, especially when his name is Ernest Ligon. Well, it wasn't exaggerated; and this year we had many insights which were clear fore-tokens of tremendous new discoveries just around the corner. A good friend of mine, one of the leading educational psychologists in the country, writes, "Well, carry on, religious education used to be the poorest thing in education. It may yet show secular education the way." This was a part of his reaction to *Dimensions of Character*.

When you read this chapter in our research log, I hope you will keep your mind alert especially to what it tells you about the future; not its direct findings, or even its present hypotheses; but its foretold for the future. If I were to try to formulate this in a single sentence, perhaps it would be this. *Beginning with the Junior High age level, carrying on through High School and College age, through the Adult level, and even into Old Age, we are on the threshold of discoveries that will increase man's moral and spiritual potential — I'd like to say a hundredfold, but I know you would doubt that, so I'll settle for a conservative — tenfold!* See what you think when you have finished reading this log.

I suppose the first major event of the year was the arrival on January 7th of Dr.

Robert J. Havighurst of the University of Chicago for a four-day visit. He came on our consultant program and not only visited the Laboratory itself, but also the church school of the First Reformed Church of Schenectady, which uses the Project. Perhaps the most important contribution he made — looked at from the point of view of religious education in general — had to do with the interpretation of some of our Senior research data. When we examined the data collected on the 1955 Youth Conference and discovered the major factors that influence teen-agers, we found that only the more mature among them tend to be influenced appreciably by religious factors, adult influences, and social vision. The less mature group are more influenced by the need for social acceptance, the development of their special aptitudes, and other things which relate to themselves. They seldom place great emphasis on religious factors or adult leadership or social vision. Dr. Havighurst pointed out that the significance of this can easily be seen when looked at in line with his concept of Developmental Tasks. *A teen-ager growing up needs first, suggested Dr. Havighurst, to develop an inner security, and only then is he able to turn his mind and his personality to the development of the broader and more significant items of moral and spiritual maturity.* This probably means that the church youth program of the future needs in it both kinds of courses for young people. There should be courses which help them find for themselves this inner security which they need. Then they are ready in more mature courses to take that self and apply it to a high social vision based on a deep religious faith. Consider the impact of this one insight-hypothesis for the future of youth work.

On January 17 it was the College Attitude Study which took the spotlight in the form

of a proposal for a national study. The result of this was the now famous study, in which *hundreds of college students from all over the United States attempted to rank the teachings of Jesus from those which our generation most readily accepts to those which our generation very definitely rejects.* The pooled order of these teachings began with the Parable of the Good Samaritan and ended with such verses as "Take up a cross daily and follow me" and "Be not anxious for the morrow." It was this study which gave us the key for the Youth Congress project which was to be the high point of the year. We are still developing increasingly extensive techniques for finding new hypotheses for educational methods to bring about the practice of the philosophy of Jesus in our American democracy. Even as this is being written we are engaged in a series of ten weeks discussions in which Mr. Sibley, Mr. Kirkby and I are presenting ten of these teachings to an adult congregation in the First Congregational Church of Gloversville, New York. There, a group of adults have agreed to test these sayings by setting learning goals for themselves for the week following the presentation of each of the teachings. Furthermore, the Youth Congress which we are planning for 1958 will be preceded by a national survey by our high school young people, to find out what the rank and file of American people consider to be the power of or even the possibility of living according to the principles of the Sermon on the Mount. They will then try to plan their preparation so that in their chosen vocations they can do what our generation sees as impossible.

On January 23rd Dr. Leonard Stidley, Dean of the Graduate School of Theology at Oberlin College and editor of this Journal, came as another in our series of consultants. He gave us many ideas of significant value for the development of our program. Dr. Stidley's outstanding contribution, as we see it in retrospect, came about in his discussion of a piece of research we were doing relating to Weekday religious education. He suggested that *we need to find ways of having curricular revision proceed from influences*

coming up from the child to the curriculum instead of down from the professional staff through the curriculum to the child. This is influencing our thinking about our curricular objectives and the development of the revision of our research curriculum, which we describe as an integrated learning-evaluation research curriculum (ILERC, as we call it). Curricular objectives are too often set by religious education leaders, with not enough thought either as to their understandability or their challenge to the children for whom they are intended.

On February 1 Dr. Gene Schwilck came for a six month's period on the staff. His six months with us was a highly profitable experience. He was assigned to the problem of learning. Almost all of our research relates to learning in one way or another, and yet we had never attacked the learning problem per se. Dr. Schwilck did one study in which he asked a great many CRP parents all over the country to describe different kinds of learning which their children had done. The response to this request was large and we are still in the process of analyzing the results. For example, *we have been able to identify more than a dozen learning purposes which motivate children to learn, which will greatly increase the effectiveness of curricular materials in religious education generally.*

Dr. Schwilck's Ph.D. study was designed to measure the effectiveness of the CRP Vicarious Sacrifice Unit as used in Park School, Indianapolis.¹ After a half of the Middle School had been subjected to this unit, while the other half had not, both were then placed in situations which should reveal whether or not the teachings of the unit had influenced them. *In every one of the sixteen situations created, those who had had the Vicarious Sacrifice Unit behaved in accordance to the principles taught in that unit more frequently than the other group, in ten of them by a statistically significant*

¹A summary of this study is included in "An Experimental Study of the Effectiveness of Direct and Indirect Methods of Character Education" by Gene L. Schwilck in *Union College Studies in Character Research*, Vol. 1, No. 14, May 1956.

amount. A more effective demonstration that these concepts can be taught has probably never been done in the history of the Project.

On the 5th of February we created a design for the 1956 Leadership Conference. We called it our five by five design. *In one dimension we listed the different major areas of research which we are doing here in the Laboratory and in the other dimension the different areas of application in which those findings need to be used.* That design proved not only to give us the best workshop we have ever had, but to lay the foundations for the 1957 Michigan State Workshop, which bids fair to being in reality an historic event, not only in the history of the Character Research Project, but in the history of religious education itself.

On February 20th I made the annual address at the Newark Y.M.-Y.W.C.A. In this I presented for the first time the new Home Dynamics material and called for volunteers who would work with us for a period of weeks in testing the validity of some of that material. A number did volunteer and the results were highly significant. More will be said about that later.

On March 5th I spoke to the New York chapter of the Religious Education Association. It was a thrilling experience to see the response of religious educators becoming increasingly positive toward our work.

On March 9th and for four days Dr. Lawrence Little, from the University of Pittsburgh, came as another of our consultants. Dr. Little is chairman of the committee which is revising the objectives of the National Council of Churches for religious education. Dr. Little gave us a great deal from the richness of his experience which helped us in the rethinking of many of our own objectives.

March 12th was another red letter day for us. A carload of four of us went to Newark, New Jersey, to hear the first report of the first set of parents on the Home Dynamics Study. This was the group of parents who had volunteered to work with us for a period of weeks in testing the

validity of this new material, designed to help parents build a favorable home climate for religious and character education. No one had ever tried it; we didn't know whether it would work or not. *When it turned out that one hundred per cent of those who had tried had had positive experiences, some of them quite exciting, we came away feeling that the long years of research and hard work in connection with the Home Dynamics Study were going to prove of real value.* That certainly has been found to be the case in all the work that we have done since, of which you will hear much before we are finished.

On March 19th Mr. Harold Duling, of the Lilly Endowment, reported that the Endowment had appropriated seventy-five hundred dollars to make it possible for Dr. Davidson, President of Union College, to present almost two thousand copies of *Dimensions of Character* to religious and educational leaders all over the country. This was a very unusual event and one which ought to make it possible for the book to have a chance to serve the purpose for which it was designed to serve through the nine years of its preparation.

On March 25th I spoke to the American Personnel and Guidance Association concerning the dream which has been growing and to which Mr. Sibley and I are dedicating a great deal of our time. *We hope to create a vocational guidance program which can be administered by local youth leaders and which will bring many of the powerful tools of measurement and the techniques of guidance to thousands of young people who would never have access to professional guidance.* The paper was well received and we have reason to believe that the book which is based on this work, scheduled for next year, will serve a highly useful purpose in the future of our youth.

On May 5th the much requested addition to the Home Dynamics Manual was completed. This concerned the personality factors involved in sex adjustment. That may not seem to be a significant event, but looked at from the point of view of the Home Dynamics Study, it most certainly

was. Twice we had published the Home Dynamics Manual without including such a section. In both cases a very high percentage of the participating parents insisted that such an article should be there. It is entirely possible it introduces a great many elements not previously seen in such materials. As a matter of fact, when a considerable group of parents were asked to evaluate each of the points made in it as to whether or not they had known it before, every item was listed by some of the parents as something he or she had not known previously.

On May 9th Sally Smith reported a very important finding in her Maturity Study. The concept of maturity in psychology is in a state of almost chaotic confusion. Almost every psychologist defines it in whatever way suits him personally. This study was designed to seek the common elements to be found in varying concepts of maturity. A number of suitable children's essays were ranked by a number of judges on the basis of maturity. Each judge was asked to state what criteria he had used in making this ranking. When the rankings of the various judges were intercorrelated, it was found that they fell into two major groups. One group of sixteen had an intercorrelation high enough to show that they were using a single major criterion for judging maturity with only minor individual variations. Another group of thirteen, while not as consistent as the top group, nevertheless had sufficient consistency to indicate a second major criterion. The pooled ranks of the two sets of rankings made by these two groups were intercorrelated and a correlation of .81 was found. This rather startling fact indicates that sixty-four percent of what the two groups thought about maturity was in common. This led to the proposal of a three-factor theory of maturity. A central core factor indicated by the sixty-four percent of common agreement is the first. Then two special factors are identified which later came to be defined as a "social vision factor" and a "realism factor." While these are positively correlated with each other, they were sufficiently different to clearly indi-

cate that they were two factors. *The Social Vision factor proved to be much more characteristic of girls, and the Realism factor of boys; we concluded that there must be a masculinity-femininity principle involved.* Consider the implications of this for our youth work in religious education. Ninth grade girls are idealistic, often painfully so. They can mature best by making this idealism more realistic. Ninth grade boys are disturbingly realistic. Their spiritual maturity consists of discovering some idealism. This distinction continues into adult life.

On May 10th *the concept of learning dimensions* for the Youth Congress was first stated. We were deeply concerned that the teenagers coming to the Youth Congress should demonstrate what levels of learning can be achieved in such a controlled situation. *Stating learning in terms of a number of dimensions, in this case seven, is a new idea.*

On May 23rd and 24th, I made two lectures at Oberlin College describing the plans we were making for the Youth Congress and the tools by which our predictions for it could be made. The whole content of the two lectures, which were made just exactly four months after Dean Stidley had come to visit us, contained nothing that we had known when he was here. This was a vivid demonstration of how rapidly we are able to make progress.

On May 31st, the Executive Secretary of one of the Foundations visited us. His Foundation is planning to underwrite research with one of the national character-building agencies. He came for the purpose of consulting us as to the value of their design for this research. The Research Committee of the agency concerned visited us on July 20th and there have been several contacts since then. This, of course, is another in an ever increasing list of ways in which we are being permitted to serve other religious education and character-building agencies.

June 4th turned out to be another red letter day in the history of the Project. It was the day on which the Rainbow Design for the Youth Congress was first stated. The

many factors that we were introducing into the Youth Congress had become so complicated that the whole picture was highly confusing to us. After all, twenty years of hypotheses can become fairly complex. We could see no simple design running through the whole. The term "Rainbow Design" came from the fact that we wanted to be able to trace the growth of each member of the Congress throughout the period of the Congress. We hit upon the idea of giving them different colored pencils each day so that when we examined their notes, we would know on what day they had been written by the color in which they were written.

On June 7th we made our first use of the Teacher Types which had grown out of the Teacher Opinion Study. *We proposed that the Youth Congress delegates use teacher types as one of their learning dimensions.* This, in practical language, means: considering the nature of the teacher you have, how can you learn most from him?

On June 17-23 the Curriculum Conference — our annual workshop — was held. Delegations came from all of the CRP churches and groups and studied the implications of our research findings and research techniques for the local situation. *Using our five by five design, we were able to create a highly integrated experience, in which every part of the conference was an integral part of every other part of the conference.*

On June 25th to July first came the top experience of the entire year: the Youth Congress. Forty-six teen-agers from all over the United States arrived on campus on June 25th to spend a week with us in an intensive study of the practical applications of the ten teachings of Jesus, selected from the College Attitude Study, to daily life. We had planned such a very intensive schedule that we knew they would not be able to stay with it throughout the entire week. But they did! Every single one of the forty-six worked at top peak effort from one end to the other of the Congress. It is not inaccurate to say that probably for the first time, with so large a group over such an extended

period of time, we achieved a learning condition of maximum motivation throughout. The performance of that group of forty-six young people was so far beyond anything that we had anticipated that the total effect was almost incredible. *It seems likely that that Youth Congress literally introduced a new era in the whole concept of religious work with youth.* No one has ever supposed that their potential included anything remotely comparable to this. The fact that it did, and that they did it with enormous enthusiasm and inspiration indicates that we have probably uncovered new areas of achievement in the field of youth work far beyond anything we have thought of in religious and character education before.

On July 25th the first copy of *Dimensions of Character* arrived. *The publication of "Dimensions of Character" represents the end of nine years of arduous work and the beginning, we hope, of a new era in the use of research methods in the fields of religious and character education.* What happens to it can be of very great significance in the future of both those fields.

On August 6th we completed our final proposal to be presented to the Lilly Endowment. It described our proposed research program to be undertaken if they underwrite the completion of our present research which cannot be accomplished before 1962, and the preparation of one unit of our projected revision of our research curriculum. Into this curriculum — integrated learning-evaluation research curriculum ILERC, we call it — will be introduced all of our findings and of our methods from our more than twenty years of research. We hope to find additional funds to complete the entire revision but we asked the Lilly Endowment to underwrite only the first of the six units.

On August 20th a very interesting Youth Congress finding was reported. It has long been an hypothesis of ours that *the greatest progress in growth in character can be made by those who have already made the greatest progress.* We call it *the principle of positive acceleration.* That is, the curve of improvement increases in acceleration as it goes for-

ward. This study found a very high correlation between our best measures of the growth of the youngsters when they arrived on campus and the amount of improvement they made during the week while they were here. This is the first quantitative demonstration of this principle that we have been able to secure. It is the sort of proof that could only have been secured because we had a condition of maximum motivation, as we did among the teen-agers during that week.

On November 12 to 14 came another significant event. It was our Denominational Leaders' Conference. We had some 24 denominational leaders from ten different denominations and character-building agencies, who spent three days with us trying to learn some of our techniques and, more especially, to become familiar with what we have come to believe the Character Research Project can contribute to the field of religious education. They actually used one of our methods which we refer to as the method of control ranks and characteristic differences, and found that its potential was very great for the kinds of problems we commonly faced in religious education, especially those having to do with curriculum construction. The denomination which sent the largest representation is planning to make a general revision of their curriculum and we look forward to being of as much assistance to them as we possibly can. We asked the members of the conference to evaluate our ideas for the Workshop in Research in Religious and Character Education to be held at Michigan State University in East Lansing in August. We asked their advice and also asked many of them to *serve* on a Liaison Committee between us and the denominations and character-building agencies. It was indeed a gratifying experience to have so many of them present.

On the 15th of November the Central Research Committee *used the Pro-Con method for evaluating the Denominational Leaders' Conference, and as a result of that, were able to see much more clearly what our responsibility is for the Michigan State Workshop.* This session certainly demon-

strated the effectiveness of the Pro-Con method when suitable data is available for its use.

On the 22nd of November we set the schedule for the Home Dynamics Study Class series. That was scheduled to begin in January, meeting once every three weeks for the purpose of writing the final edition of the Home Dynamics Manual. We expect to produce a chapter for each of the ten sessions and then, on the basis of the evaluations and experiences reported by the group participating, to submit the final manual for publication. The Home Dynamics Study has been by far our most elaborate piece of research and it is gratifying to see it approaching an end.

On the 11th of December four professors from Michigan State University — Mr. Milton Hagelberg, Dr. Frank Donahue, Dr. George Myers and Dr. J. Oliver Hall — visited the Laboratory. They stayed with us for three days and went away with a sense of high vision for what the Michigan State Workshop this summer can mean to the whole field of religious education. Our contacts with them made us also increasingly enthusiastic about that event.

On December 17th we received the decision of the Lilly Endowment based on our proposal sent to them earlier. They granted us all that we asked. This means that in addition to the \$200,000 still to be given on the present grant, they are budgeting an additional \$150,000 to be given during the three years of 1959, 1960, and 1961. This will make it possible for us not only to complete the research which we now have under way but also to do one unit of our projected revision of our Research Curriculum, ILERC. To be sure, we are very much in hopes that we shall find additional funds to complete the entire research curriculum. All of us in CRP, and we hope religious educators everywhere, have only the finest appreciation for the unmatched faith that the Lilly Endowment has had in our work over a period of years. The well over a million dollars which they will have given us by the end of this grant exceed by far any other similar grant for any purpose related to the

area of education in moral and spiritual values. Needless to say, it is our sincere hope that the findings and techniques that we have been able to develop during those years will convince not only the Lilly Endowment Board but everyone in the fields of religious and character education that the investment has been justified.

In conclusion, I can only say that this has been a highly significant year, certainly in the Character Research Project, and we believe in the whole field of religious and character education. The publication of *Dimensions of Character* is a symbol of what we have attempted to do. We are very much in hopes that it will prove to be

an instrument of real value in bringing the full power of the scientific method into the field of religious and character education. The Youth Congress may well have been the top event of the year, because it revealed youth potential that no one had ever dreamed to be possible. The continued faith of the Lilly Endowment by this additional grant was the third great experience that characterized the year. The number of different organizations and denominational groups that have expressed an interest in our findings and our methods bids fair to making it possible for us to reach the vision and goal toward which we set forth more than two decades ago.

RELIGION IN CURRENT MAGAZINES — (continued from page 217)

Resurrection: What is the modern trend in Judaism toward a belief in this? Charles and Bertie G. Schwartz discuss this in *The Jewish Digest*, Feb. '57. It is an excerpt from their book, *Faith Through Reason*. The March '57 issue of this magazine has an excellent article on "Texts Without Prejudice" which demonstrates how misunderstanding and misinterpretation can creep into denominational teaching literature.

* * * *

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Program Chairman. A. R. Mangus, The Ohio State University, Columbus, Ohio.

SIGNIFICANT EVIDENCE

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretive comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS and used by permission of that periodical. The abstract number is Volume 30, Number 5, October 1956.

I. ABSTRACTS ON DEVELOPMENT AND LEARNING

The most significant advance in education has been the recognition that the learner is the central figure in the classroom. These two abstracts reinforce the importance of knowing the characteristics of the child who does the learning.

7740. Low, Camilla M. (U. Wisconsin, Madison.) GUIDING THROUGH TEACHING. Yearb. Assn. Superv. curr. Develpm., 1955, 217-224. — The teacher is acting in his guidance capacity when he attempts to learn about the various social, emotional, physical, and intellectual factors in the personality of a child. He uses this background of understanding to adjust both the content and the methods of his teaching according to the child's level of development. The teacher who guides as he teaches finds a more congenial reception for subject matter he attempts to teach. This devolves upon his appreciation of each child as a human being. — S. M. Amatora.

7781. Gage, N. L., Leavitt, George S., & Stone, George C. (U. Illinois, Urbana.) TEACHERS' UNDERSTANDING OF THEIR PUPILS AND PUPILS' RATING OF THEIR TEACHERS. Psychol. Monogr., 1955, 69 (21), (No. 406), 47 p. — Utilizing three tests of teachers' understanding of pupils devised by the investigators, 103 teachers of the 4th, 5th and 6th grade pupils were given and correlated with pupil description of teacher behavior as revealed in both a forced-choice and a free-choice rating scale. Only one significant correlation, an r of .28 between teachers' accuracy in predicting inter-pupil preferences and her pupils' judgment that their teacher "knows which pupils you like best in this class." This accuracy score was found also to correlate .33 with accuracy in predicting pupils' problems and .27 with the mean socio-

economic status of the class which the authors interpret as "indicating some relationship between transparency of inter-pupil preferences and pupils' 'social class' status." 24 references. — M. A. Seidenfeld.

Reading and language problems are closely associated with classroom behavior problems. Hope is seen that we can discover and treat these cases even before entrance into school.

6938. Apell, Richard J. (310 Prospect St., New Haven, Conn.) BEHAVIOR CHARACTERISTICS OF NURSERY SCHOOL CHILDREN. Optom. Wkly., 1955, 46, 1975-1978. — "A list of behavior characteristics of 2-, 3-, and 4-year-old nursery school children has been presented in terms of achievement and non-achievement. It seems possible to recognize future reading problems and school behavior problems in children under 5 years of age in a nursery school where the child can express himself through his individual behavior as well as his adjustment to the group. — T. Shipley.

6943. Beasley, Jane. SLOW TO TALK; A GUIDE FOR TEACHERS AND PARENTS OF CHILDREN WITH DELAYED LANGUAGE DEVELOPMENT. New York: Bureau of Publications, Teachers College, Columbia University, 1956.xi, 109 p. \$2.75. — Throughout helpful practical procedures plus description aimed at gaining empathy with the slow-to-talk child are given. There are chapters titled: The child without language, The learning situation, The educational setting, includes a description of possibilities for the child's growth in self-discovery and self-expression through play experiences. In "The Home Setting" the feelings of parents toward their child's problems and how these may promote his learning are discussed and suggestions as to what parents may do to encourage the child's growth in language readiness and use are given.

There is a chapter briefly discussing both the casual factors frequently associated with delayed language development and types of assistance, from play therapy to organized sound production, and a short chapter on origins and development of language. 100-item bibliography. — *R. A. Schaefer*.

II. ABSTRACTS ON ADOLESCENCE

Whether or not youth are willing to be their parents' disciples depends in a large part on how well parents know them and how much confidence youth have in their parents.

6945. Briggs, Vivian, & Schulz, Lois R. (Kansas State Coll., Manhattan.) PARENTAL RESPONSE TO CONCEPTS OF PARENT-ADOLESCENT RELATIONSHIPS. *Child Develpm.*, 1955, 26, 279-284. — "It would appear from the responses that the majority of the parents interviewed had an understanding of the emotional needs and development of teen-agers." A check-list of 100 items was used with 25 families in this study. — *L. S. Baker*.

6948. Crane, A. R. PRE-ADOLESCENT GANGS: A SOCIO-PSYCHOLOGICAL INTERPRETATION. *J. genet. Psychol.*, 1955, 86, 275-279. — Members of gangs between the ages of 10 and 14 were asked to record the person they would most like to be like as adults. Analysis of the categories of answers as to sex and family relationship leads to the conclusion that once "identification links the young adolescent with the adult male pattern . . . identification with the gang tends to drop away (if) . . . no such satisfactory identification has been achieved, . . . a (likely) fertile source of antisocial behavior during adolescence (may result)." Girls after 12 tend to identify with someone outside the family circle, usually female. — *Z. Luria*.

6949. Crow, Alice. (Brooklyn Coll., N. Y.) PARENTAL ATTITUDES TOWARD BOY-GIRL RELATION. *J. educ. Sociol.*, 1955, 29, 126-133. — A child does not suddenly become an adolescent. Physical growth and physiological changes develop gradually. Attitudes developed during childhood become crystallized during adolescence. The author shows the importance of patience and understanding on the part of parents, healthy parental attitudes toward the child's social relations, and concludes with a ten-point summary of suggestions to parents. — *S. M. Amatori*.

III. ABSTRACTS ON PERSONALITY

Defensive individuals tend more than the non-defensive to exaggerate personal successes and to discredit evidence which shows personal failure. This may hamper realizing personal potential. The gifted, on the other hand, are generally well adjusted, needing only sufficient challenge to realize their potential.

6826. Page, Horace A., & Markowitz, Gloria. (U. Wisconsin, Madison.) THE RELATIONSHIP OF DEFENSIVENESS TO RATING SCALE BIAS. *J. Psychol.*, 1955, 40, 431-435. — The authors tried to see if differences in response to success and failure experiences between persons classed as defensive (personality questionnaire answers) would be greater than the differences between comparable groups described as non-defensive. Success or failure attitude was created by reporting scores on a test described as "intellectual." The data partly support the theory that such persons tend to bolster sources of information which reflect favorably upon themselves while evaluating negatively sources of evidence suggesting their inadequacies. — *R. W. Husband*.

6994. Witty, Paul, & Coomer, Anne. A CASE OF GIFTED TWIN BOYS. *Except. Child.*, 1955, 22, 104-108; 124-125. — A case study report of gifted twin boys with Binet IQ's over 180. Both boys reveal a good to outstanding adjustment socially, academically, and intellectually. Early school identification, acceleration, enrichment, and enthusiastic family cooperation all seemed to be factors in the favorable outcome. "Such children should be identified early as have these boys and should be encouraged to develop their potential in order to make their greatest contribution to society." — *J. J. Gallagher*.

IV. ABSTRACTS ON HOME AND SOCIETY

The climate of the home is influenced profoundly by the way parents interpret parenthood.

6990. Tasch, Ruth J. INTERPERSONAL PERCEPTIONS OF FATHERS AND MOTHERS. *J. genet. Psychol.*, 1955, 87, 59-65. — Comparing the responses in Jersild's study of the joys and problems of mothers in raising children with Tasch's data on fathers, Tasch concludes that parents differ in their perceptions of parenthood; that parental expectations of their role may or may not agree with others' expectations; and that the individual is considered effective when his self-concept matches other's expectations of his role. — *Z. Luria*.

How a person interprets and uses his environment is a function of his personality. For example, the same movie means different things to different people.

6831. Spiegelman, Marvin. (U. California, Los Angeles.) EFFECT OF PERSONALITY ON THE PERCEPTION OF A MOTION PICTURE. *J. proj. Tech.*, 1955, 19, 461-464. — "The hypothesis tested was that individual differences in the perception of a motion picture are a function of global aspects of personality as elicited by the Rorschach. Rorschachs were given to 24 Ss who had seen the technicolor film *Uirapuru*, and had answered open-ended questions about their perception of it. The Rorschachs and perceptual protocols were given to 4 clinical psychologists for matching. Three of the 4 judges matched 3 out of 6 cor-

rectly, P is .056, and one judge matched all 6 correctly, P is .001. The hypothesis was assumed to have received confirmation." — *A. R. Jensen.*

Perhaps a partial answer to segregation is found in these abstracts indicating that we need not conform to the status quo and attitudes to other ethnic groups can be changed through healthy intergroup relations.

7021. Lindner, Robert. *MUST YOU CONFORM?* New York: Rinehart, 1956, xiii, 210 p., \$3.00. — This is a collection of six papers, all previously presented by the author either as lectures or articles. The papers are all concerned with the question "Must we conform?" The answer, says the author, is "... No! No ... not only because, in the end, we are creatures who cannot conform ... but *no* because there is an alternate way of life available to us here and now. It is the way of positive rebellion, the path of creative protest, the road of productive revolt. This is the way natural to man, the way he must and will take to achieve the values he aspires to just because he is human." — *H. D. Arbutman.*

7023. Sellritz, C., & Barnitz, E. *THE EVALUATION OF INTERGROUP RELATIONS PROGRAMMES.* Int. soc. Sci. Bull., 1955, 7, 364-375. — 3 previously published studies of the effects of intergroup relations programs focused on prejudice are described, each presenting a different problem and a different technique of evaluation. One study examines how "... good personal contacts with some members of a people can change attitudes toward the people as a whole." A second "... tests the hypothesis that neighborly contact between different ethnic groups leads to friendlier feelings between them." The third study is concerned with the evaluation of a film. — *H. P. Shelley.*

The situation with comics is not improved much.

6993. Wertham, Frederic. *ARE THEY CLEANING UP THE COMICS?* N. Y. State Educ., 1955, 43, 176-180. — Despite the new comics code, publishers still flood the market with unwholesome materials. The author reviews his previous criticisms of comic books and their impact on the child's academic achievements and total personality development and deplores the support given such publications both by the code of the Comics Magazines Association and misguided defenders of comics as harmless and insignificant. — *L. D. Summers.*

V. ABSTRACTS ON EVALUATION

Evaluation permits the administrator (and teacher) to reach his goal. Although the scientific method and findings growing from its use are poorly understood, scientific skills can be learned and used even by so-called non-scientists.

7038. Jahoda, M., & Barnitz, E. *THE NATURE OF EVALUATION.* Int. soc. sci. Bull., 1955, 7, 353-364. — Evaluation attempts to ascertain (1) changes during and after an action program, and (2) whether such changes are attributable to the program. It is most successful if planned from the beginning of the program. Evaluation consists in: "... defining the aims of the program; selecting the criteria by which accomplishment is judged, and the methods of measuring them; deciding on the logic or design of the evaluation; collecting the data; analysing the data." Each topic is further discussed. — *H. P. Shelley.*

7040. Klineberg, O. *THE PROBLEM OF EVALUATION.* Int. soc. sci. Bull., 1955, 7, 346-352. — This is an introduction to a series of papers on methods and results of evaluation. "It is not sufficient to draw attention to the need of evaluation. What is needed is not merely more evaluation, but more acceptable evaluation, based as far as possible on the rigorous demands of scientific method." Since evaluation permits the administrator to reach his goals more effectively, it is wise for him to allow for it in his budget. A brief review follows of the social sciences and evaluation in Unesco's program. — *H. P. Shelley.*

7648. Kelley, Earl C. (Wayne U., Detroit, Mich.) *EDUCATION IS COMMUNICATION.* Etc. Rev. gen. Semant., 1955, 12, 248-256. — The application of scientific methods and findings to education is countered, on the one hand, by tradition and, on the other, by misunderstandings about the nature of the contribution science can make. Central to an educational theory is a theory of perception. The learner can perceive only what experience and purpose teach him to perceive, since perceptions are a function of the perceiver's ways of organizing and interpreting what he experiences of his environment. Modes of communication influence perceptual conventions, and these modes vary with each unique individual. Knowledge may be defined as "what we know after we have learned." The conditions for learning resemble those for effective communication, and from these conditions it is also possible to derive or infer a theory about the social organization which leads to more effective learning. — *J. Caffrey.*

RELIGION IN CURRENT MAGAZINES — (continued from page 211)

Catholic Digest for April '57 answers a Protestant's questions, "... if we sin and are truly repentant, will not God know that we are and forgive us? Why is Confession necessary? Can we not ask forgiveness directly rather than confess to an intermediary?" The answer is given by J. D. Conway, p. 111.

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BOOK REVIEWS

Prayer Can Change Your Life: Experiments and Techniques in Prayer Therapy. By WILLIAM R. PARKER and ELAINE ST. JOHNS DARE. Englewood Cliffs, New Jersey; Prentice-Hall, Inc., 1957. 270 pages. \$3.50.

In 1951, Dr. William R. Parker, a professor of psychology and speech pathology at the University of Redlands, California, embarked on an experiment to answer the question, "Is it clinically possible to prove the efficacy of Prayer Therapy (prayer, rightly understood and practiced, plus psychology), and then (assuming it proved effective) to compare its merits with those of Just-Plain-Prayer and Just-Plain-Psychology?" This book describes the experiment and its results and proposes a program of "Prayer Therapy" for the individual, based on the experience of the experimental group and subsequent groups conducted since 1951.

During the experiment, members of one control group received weekly psychotherapy to bring to light and overcome emotional disorders. Members of another control group agreed to pray faithfully each night with the objective of overcoming their emotional problems, and the members of the experimental Prayer Therapy group met weekly for a two-hour session. A series of projective tests was used to make individual "before and after" analyses of all participants. The results showed no improvement for those who simply prayed, 65% improvement from psychotherapy, and 72% improvement from Prayer Therapy.

Because of its experimental basis, this book is full of practical, helpful suggestions for those who want to pray more effectively. The first step is "to make prayer a practice in honesty." Each member of the Prayer Therapy Group received a sealed envelope at each weekly session, describing one detrimental personality aspect, as revealed by the tests. His homework, then, was the elimination or improvement of this specific aspect by prayer. These detrimental personality aspects are classified as "the four demons": fear, guilt, inferiority feelings, misguided love (hate). The book suggests how readers can recognize their own "demons" and defense mechanisms. In dealing with these problems, prayer becomes a method of opening life to the healing power of a God of Love. The book describes many experiences of group members in making the healing power of love a reality through positive prayer, and suggests specific ways in which readers may enter the "winner's circle" of love.

Since this book is written for lay leaders, Dr. Parker describes his experimental methods and results very briefly. It is hoped that they will be published in more complete detail for those who are interested in carrying on such research.

Further research should now be done to determine the extent to which this written account can help those individuals who cannot participate in the author's groups. Some counselors would question how successful an individual can be at digging out his own defense mechanisms and

rationalizations as suggested in the latter part of this book. If it can be experimentally demonstrated that an individual can use the questions and techniques described in this book to become more aware of his own personality characteristics and, with the help of God, to do something about them, this will truly be an important contribution. — Leonard A. Sibley, Jr., Executive Secretary, Character Research Project, Union College, Schenectady, N. Y.



Psychiatry and the Bible. By CARROLL A. WISE. New York: Harper and Brothers, 1956. 169 pages. \$3.00.

For almost 15 years Carroll Wise has been making significant contributions to scholarly thought about the relationships between religion and counseling, between faith and health. His first book, *Religion In Illness and Health*, was a notable contribution in a then relatively untrodden path (1942). This present book, although relatively brief in scope (158 pages), reveals in an unusual manner the maturing of a mind that has been struggling with the relationships between areas of study that must be reconciled.

Something of the spirit of the author is to be seen in a statement from his introduction: "While there is validity in a point of view which sees man as man, the Christian faith holds that man and his problems cannot be fully understood unless also seen in the light of the creative, loving God who is seeking his redemption. It is this perspective which the Bible furnishes as does no other book." This point of view provides the basis for an attempt to bring together the insights of psychiatry and the Bible.

The confessed purposes of the book are: (1) to help reader understand something of himself and his experience; (2) to bring understanding through relating the insights of modern medicine and psychiatry to those of religious faith as expressed in the Bible; (3) to provide a basis for discussion of these issues in youth and adult groups in the church. The author has performed his chosen tasks admirably but this reviewer feels sure that the groups for whom this book will provide a basis for discussion will need to be rather sophisticated and intelligent groups. For such groups it will be excellent.

All the meat of this book is packed into five chapters. In the first there is a fundamental discussion of the meaning of health and sickness, sin and salvation, the grace of God in healing, the relation of religion and therapy. His stimulating discussion of symbols reminds one of his first book but goes further. In the second chapter the author deals with the difference between fear and anxiety as it is experienced by us all. He sees faith as the ultimate answer to anxiety but a faith that is "able to accept either life or death because he has lost the fear of both." In the third chapter he discusses the forms which guilt takes and the things that people try to do about

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their guilt feelings. Forgiveness is seen in terms of reconciliation, acceptance, and love leading to penitence and confession. Chapter four includes a discussion of the universality of hostility, the healing power of love. Dr. Wise insists that love originates in God, can be released in interpersonal relationships only as people experience the love of God for them. In chapter five in his discussion of the healing fellowship he makes clear that the real Christian community is not found on rigid formulations but on relationships of mutual love and trust. Some may disagree but this reviewer finds the following statement about the church eminently satisfying:

"The Christian community is a fellowship of believers who have not arrived at perfection. It is a Community-in-search-and-in-growth under allegiance to Christ. Its members do not necessarily hold to the same theology or creed; but in love and trust they share together in the kind of human relationships which promote growth and health. It is not a community which has founded itself, but it has a deep sense that it has been found of God, and in this faith it moves toward a greater realization of its potentiality."

This is a good book, a rich book, a book that you will go back and read several times because you will not get everything on the first reading and the ideas grow on you. Carroll Wise does not write great numbers of books but when he writes one like this it is worth waiting for.

Pastors will find in this book real insight into the nature of the realities they are dealing with all the time in their work in the church. They will find fresh and insightful consideration of various parts of the scriptures. The story of Jacob's sale of his birthright, of Eve's temptation in the garden, of the temptation of Jesus, of the flight and return of the prodigal son — all of these are considered with a freshness that will stimulate your own thinking.

Religious education people will be helped in their thinking of people and of the Bible by reading this book. They will be confirmed in the best of their methods but will be stimulated to think deeper about what goes on in the persons who are involved in their educational programs.

In a book that is so eminent in its total impact one is hesitant to be critical of small things. This reviewer is sympathetic with what the author is trying to throw up safeguards against in his discussion of faith healing. The total impression that is left from this discussion is, however, unfortunate. This is the weakest part of the entire book. Dr. Wise does believe in a profound relationship between health of body and "spirit." God does change organic structure in response to faith sometimes. Cancer that has been correctly diagnosed has been healed when the same skilled doctors said medicine could do nothing. In general, Carroll, you are right, but don't be too dogmatic in this area.

And speak carefully about training in human relations. "Our modern emphasis on techniques of human relations is an expression of our failure to find the deeper and genuine basis of creative human relations," is true with regard to some techniques. But some human relations training

is precisely a spelling out in non-theological terms of this deeper and genuine basis of which the author speaks.

This book deserves reading and you will be the poorer if it is not a part of your reading program for the months ahead. — *Jesse H. Ziegler*, Professor of Psychology and Christian Education, Bethany Biblical Seminary, Chicago, Ill.

✻ ✻ ✻
Tomorrow's Faith Today: Essays on Rethinking the Christian Message Toward a New Modernism. By W. NORMAN PITTINGER. New York: Exposition Press, 1956. Pages 68. \$2.50.

After a strong swing for a generation toward orthodoxy and conservatism, religious thought now shows many signs of a revived but reconstructed liberalism or modernism. Professor Pittenger's little book is one more evidence of this. It consists of five short essays in which "A New Christian Modernism" is defined and defended, and a longer essay (almost half the book) in which the new modernism is shown to be continuous with the best tendencies in the older type of modernism, as illustrated in *The Christian Apologetic* of the late J. T. Bethune Baker of Cambridge University.

The new modernism differs from the old in trying to avoid the blunder of "reducing" and so deforming the historic Christian faith in the endeavor to make it acceptable to modern man. Yet it resembles the old modernism in taking up the task (too much neglected by neo-orthodoxy) of making the faith comprehensible and persuasive to men of today, and (2) in distinguishing carefully between the classic essentials of the faith and certain accidental non-essentials in its ancient expressions which can be abandoned without real loss. Christian educators will find some good clear statements of Christian essentials, closely approximating the historic creeds but disentangled from unacceptable ideology, in essays 2 and 4. Without such disentanglement (akin to but not identical with Bultmann's "demythologizing") Pittenger is sure that mere rhetorical skill will never persuade anyone to embrace the Christian faith. Far better than C. S. Lewis's attempt to make the whole traditional faith plausible was Bethune-Baker's candid willingness to admit inaccuracies in its historic documents and inadequacies in its early formulations (with regard to miraculous divine interventions, for example) while continuing to maintain the Incarnation and the Atonement as cardinal points of Christian instruction. Reconstruction and restatement of this sort can be carried on loyally within the Christian (and specifically the Anglican) tradition, without reducing or deforming it. — *Walter Marshall Horton*, Professor of Systematic Theology, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

✻ ✻ ✻
Christianity and Economic Problems. By D. L. MUNBY. New York: St. Martin's Press, 1956. 290 pages. \$5.00.

D. L. Munby teaches economics at Kings College, Aberdeen, Scotland. He has been active in World Council commissions dealing with problems of economic life. He combines an informed interest in theology with his technical knowledge

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of economics to write a very useful, though uneven book.

Munby's theological and ethical framework is adapted mainly from the writings of V. A. Demant, the leading ethicist in the Christendom Group of the Church of England. Munby, however, is not confined by the strictures of the particular recommendations that come from the Christendom Group. He is a liberal welfare economist, though one who transcends his interest enough to point out many problems involved in this point of view.

Readers of this journal will find this book to be a good introduction both to contemporary economic theory and its moral implications. The chapters on the presuppositions of economists, and some of the discussions of particular problems are very good. Munby's built-in moral sensitivity comes through at many points; his treatment of the problem of achieving full employment and yet avoiding inflation is particularly good. He avoids moralistic approaches to the equitable distribution of wealth, for he is trained to understand the complexities of the need for economic growth, the strengths and limitations of government participation in the economy, and problems of technical assistance, foreign trade, and monetary policy.

The structure of the book is a bit wooden; there are sections on Christianity, sections on economics, and finally sections on Christianity and economics. Yet this is an improvement over the Church and Economic Life Series published under Federal Council auspices in this country. In Munby's book ethics is not an addendum to economics, nor economics to ethics, but the economist comes to grips with his problem from a self-conscious religious and moral perspective. The book closes with a point by point debate with Munby's ethical mentor, Demant, over the latter's theory of the decline of capitalism. The English situation is in focus more than the American economy, but the treatment is at a level of abstraction that illuminates our own problems. This book takes us another important step in the growth of a too long neglected area of moral concern. It deserves wide circulation. — *James Gustafson*, Department of Christian Ethics, Divinity School, Yale University.



The Idea of Revelation in Recent Thought. By JOHN BAILLIE (Bampton Lectures in America, No. 7). New York: Columbia University Press, 1956. viii + 152 pages. \$3.00.

No present day theologian is less the captive or the partisan of any one school of thought than John Baillie. This gives great impressiveness to his testimony that there has emerged in twentieth century theology a wide spread agreement concerning the nature of divine revelation, cutting across many different schools of thought, but differing widely from traditional conceptions of revelation, both Catholic and Protestant.

The first chapter ("Historical Reminder") sketches the background for this new development. The traditional balance between "natural theology" and "revealed theology" — the one establishing God's existence through His created works, the other conveying higher truths through super-

natural channels — was upset in the eighteenth century when rationalism tended to trend natural theology as all-sufficient, while Kant's *Critiques*, on the contrary, tended to reduce its validity to zero. This reversal might seem to make way for a great revival of the idea of revelation; but nineteenth century thought could no longer be intent with the old conception of revelation as "verbal or conceptual communication of truth by divine authority" (p. 15). Whether it followed Kant, or Schleiermacher, or Ritschl, later religious thought agreed that religious knowledge is quite different from theoretical or propositional knowledge, and since revelation was still defined in these terms, the idea was very nearly abandoned.

The other five chapters state positively the new idea of revelation which has emerged in the twentieth century, among Christian thinkers as diverse as William Temple, Paul Tillich, and Karl Barth. It is a process of *divine self-disclosure* — "not truth concerning God, but the living God Himself" (p. 33). This self-disclosure is made not in "oracles" but in "acts" — a series of saving, life-giving historical events that run through Biblical history, culminate in the Word made flesh, and raise the hope of glory yet to come. These acts or events interact with an *inspired interpretation* of their meaning apart from which there could be no revelation. Finally, revelation demands a response in the believer who receives it — and faith in this connection cannot mean merely intellectual *assent* but must include active *trust* and *obedience*. Such a theory of revelation does not demand an inerrant Bible; it only demands that the Scriptures should truly "witness to that intercourse of mind and event which is the essence of revelation," and "convey the message of salvation to those whom their words would reach" (pp. 110, 111). — *Walter M. Horton*, Professor of Systematic Theology, Oberlin College, Oberlin, Ohio.



When Children Ask. By MARGUERITE HARMON BRO. New York: Harper and Brothers, 1956, revised edition. \$3.50.

This is a complete revision and up-to-dating of Mrs. Bro's earlier book by the same title published several years ago. It is down-to-earth and deals with actual questions asked by children of all ages about all sorts of subjects. Major attention is given to religious questions, since Mrs. Bro says that persons in the field of child study report that more questions are asked in this field than in any other. There are chapters on God, Jesus, Death, Prayer, and Church.

Mrs. Bro does not attempt to give any one answer to a child's question or to rank the answers which are given in any order of significance. Rather, she reports varied answers which have been made by thoughtful adults. Some of them are what we commonly call "orthodox." Some are atheistic. Some are humanistic. Some are "liberal." It will be helpful to workers with children to consider the questions children actually ask, as these are brought together by a thoughtful and experienced worker, and the seriousness with which adults attempt to respond to the questions. Much light will be thrown upon many practical matters

of adult-child relationship in dealing with these matters.

For the average parent who is seeking specific help in how to deal with his own child's questions within the framework of the basic tenets of his own religious community with its distinctive and meaningful traditions, some of the answers may be confusing, and the varied points of view presented without evaluation may be disturbing. — *Mary Alice Jones*, Director, Department of Religious Education of Children, General Board of Education of the Methodist Church, Nashville, Tenn.



Maimonides: A Biography, second edition. By SOLOMON ZEITLIN. New York: Block Publishing Co., 1955. 252 pages. \$3.50.

This book is a reissue first published in 1935 on the occasion of the 800th birthday anniversary of Moses Maimonides. Twenty years later, in what has been called the Rambam Anniversary Year — marking the 750th year since his passing — the publishers have reprinted the only one-volume English biography of one of the greatest medieval Jewish sages and one of the most influential Talmudic authors in Jewry.

The author has added an introduction to the second edition, in which he reasserts the validity of his original premise of some twenty years previous, namely that Maimonides' "real purpose in writing 'The Mishne Torah' was to furnish the Jews with a constitution for their future state." Zeitlin contends that Maimonides was a nationalist, for whom the Jewish people was supreme. The precepts of the Torah, given originally for the benefit and protection of the Jews, needed to be applied universally. In expectation of the return of the Jews to Palestine, he drafted the Mishne Torah, which, however, was never ratified as a constitution in his lifetime or since.

Maimonides believed further that the return to Palestine would not necessarily be a superhuman event and that the Jewish Messiah would be merely a human being. While he would be a man of great piety and wisdom, at the same time he would be married and have a family.

A full chapter is devoted also to Maimonides' other monumental work *Guide to the Perplexed*.

While Maimonides today stands as one of the great stalwarts of the Jewish tradition, in his own time he was the center of considerable controversy. There was a house divided between the Maimonists and the Anti-Maimonists. His works were burned over and over again, often with the help of the Church.

Other chapters bring to the fore Maimonides as a statesman and physician. A discussion of the great philosopher's influence upon Christian, Moslem and Jewish life brings this popular biography to a close — *Edward Zerlin*, Rabbi, Temple B'nai Jeshurun, Des Moines, Iowa.



The Group Workshop Way In The Church. By PAUL F. DOUGLASS. New York: Association Press, 1956. 174 pages. \$4.00.

Even as the Bible has been translated into understandable words, Dr. Paul F. Douglass has translated some of the findings of Group Dynamics

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research into terms more easily comprehended by the Christian Church. To aid in an appreciation of what the Group Workshop Way may mean to local congregations, the author has included a number of parables, or illustrations.

These applications of the Group Workshop Way shows its effectiveness in the changing of a city neighborhood, the vitalizing of a Church music program, the amplifying of the effectiveness of recreational activity, the increasing of knowledge and understanding of the Bible, the renewing of a congregation, the development of interest in and formation of a church library, and the building of a community college.

If these illustrations were not enough, the author has packed his book with information concerning various findings of Group Dynamics research. He refers frequently to the influence that John R. Mott has had upon his thinking, from the point in the Preface where he quotes from a personal conversation with Dr. Mott:

"Over the decades I have developed deep convictions about the power of meetings to change personal lives and to change the world. There is power in the process of thinking common problems through together, participating in common programs of action. . . . The Church is actually a group workshop."

If fault is to be found with the volume, it is in the multiplicity of details that are crowded into its pages, with the plethora of five, eight, twelve, and twenty sub-headings which are apt to confuse the uninitiated. But to read it carefully along with the first real writing in the field, Harrison Elliott's *Process of Group Thinking*, which dates back to 1928, and such later works as Strauss and Strauss, *New Ways to Better Meetings*, Stuart Chase's *Roads to Agreement*, and the many others which have been published since 1950, then the Church worker will be able to work at the task of bringing new life into the Christian fellowship, through *The Group Workshop Way In The Church*. —Harold W. Fildey, Associate Professor of Christian Ethics and Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

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Religious Living With Nursery Children in Church and Home. By PHOEBE M. ANDERSON. Boston: The Pilgrim Press for the Cooperative Publishing Association, 1956. 179 pages. \$2.50.

The author interprets what nursery children are like, how to understand them, and how to guide their development in becoming mature Christians. This book has an excellent combination of psychological understanding and religious insight in its interpretation of individual case records. These anecdotal records and the questions raised at the conclusion of each chapter will provide helpful guidance for a leadership course or a laboratory school.

In Part II the writer suggests creative methods, such as role-playing, to guide teachers in effective planning. Stress is made on the type of person a nursery teacher must be. Mrs. Anderson says, "She must be a person, so that she will be sensitive to the child's efforts to find his self and free enough to respond to his need rather than feeling attacked, frustrated, or inadequate as a result of his actions or words. The most important criterion for select-

ing a nursery leader is that she be a mature Christian herself, dedicated to making the gospel of love real in her own life as well as in the lives of others."

Valuable counseling techniques are presented in the third section. Home visitation methods are illustrated with an emphasis on the art of listening.

Parent meetings are suggested in the last part to provide fellowship as well as to share information about the children's religious growth. A variety of dramatic techniques, followed by a discussion period showing the use of the group process, helps the group analyze its own functioning. The book includes a presentation of the type of program that would be needed in the church if the needs of two-year-olds, toddlers and babies are to be met. —Dorothea K. Wolcott, Professor of Christian Education, Findlay College, Findlay, Ohio.

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Learning To Know the Old Testament. By ADA W. SMITH. Nashville: Abingdon Press, 1956. 96 pages. \$1.00. Pupil's book, 40 pages. 40c.

This Junior Vacation Church School Manual plans for ten sessions. Through a study of the Old Testament stories, the Juniors gain a background for understanding the experiences of a people in search for God. The Hebrew patriarchs and prophets presented give boys and girls highlights in the development of religious thinking as God revealed himself to these Old Testament heroes.

The author plans with the teacher for interesting activities, such as a replica of the Ark of the Covenant and papier mâché relief map of Palestine. Thus the pupils will gain a perspective of the historical background, the land, and the customs of these early Bible people.

There is excellent guidance given for group planning, discussion, investigations, reports, and directed Bible study. Adequate resources for the teacher's enrichment, as well as an extensive bibliography, will make this unit a rich experience.

The pupil's book is attractively arranged with maps and pictures giving a realistic interpretation. Boys and girls will receive a helpful foundation for guided Bible study, which can help them use their Bibles in personal devotions. One of the greatest values of this study is the sense of continuity which the pupils gain in Old Testament history. The committee work in making maps, a time-line chart, a frieze recording the biblical events, and dioramas to interpret the growth of man's idea of worshipping God will challenge the learners in their biblical research. —Dorothea K. Wolcott, Professor of Christian Education, Findlay College, Findlay, Ohio.

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Heritage of the Desert, The Arabs and the Middle East. By HARRY B. ELLIS. New York: The Ronald Press Company, 1956. 311 pages. \$5.00.

Harry Ellis writes as a correspondent of the *Christian Science Monitor*, just returned from three years spent covering major developments in the Muslim world. The book describes his intimate contacts with all social classes, from desert Bedouin to Arab statesmen.

In this day when "oil is king," world attention will increasingly be spotlighted upon the Middle East which possesses more than three-fourths of

the world's proved reserves of this "liquid gold," which is the "fuel of peace" and the "lifeblood of war." Furthermore, living at the crossroads of the continents, the Arab states control the strategic land, water, and air gateways to Africa and south Asia.

The first six chapters deal with the colonialisms that for centuries have repeatedly devastated and sapped the life from the inhabitants in those parts. Special attention is given the Ottoman Empire and the British-French mandates with their residue of enmities. Individual chapters are devoted to the movement for Arab unity, the impact of Westernism, and the new welcoming of Communist influence. The latter part of the book consists of excellently written chapters, each devoted to a particular country: Iraq, Lebanon, Syria, Jordan, Saudi Arabia, Egypt, and Israel.

The author is at his best in describing the Bedouin, those rugged individualists who are the world's greatest lovers of freedom, who never have been conquered by any world power, preferring to live in the unwanted windswept and sunburned deserts with their unspeakable hardships rather than be slave to any people.

The most ominous report in the book is that the West's reservoir of friendship in the Middle East is very low. It is therefore very important to understand this area "which looms as the next testing ground between the Soviets and the West, an area in which the Communists have a great deal to gain and the United States a great deal to lose."

This book is packed with facts, yet is written interestingly and with an objectiveness that is amazing. Through its extensive bibliography and seven page index it will be useful as a reference work. It is a timely book, giving basic information regarding a part of the world about which we should be deeply concerned. — *Roland Emerson Wolfe*, Department of Biblical Literature, Western Reserve University, Cleveland, Ohio.



Great Christian Plays. Edited by THEODORE MACLEAN SWITZ and ROBERT A. JOHNSTON. Greenwich, Connecticut: The Seabury Press, 1956. 306 pages. \$7.50.

The lack of good contemporary plays for the church has driven producers and directors to the medieval cycles of plays. At the time these were composed, the stage had been the church until popularity as well as secularism forced the plays to find producing space first in the churchyard and then in the city square. For their historical value and for their forthright presentation of religious concepts, they are worth producing. But to the religious educator they present problems that are almost insurmountable. The religious concepts need quite a bit of explanation; the language needs interpretation.

To be sure, the honest and simplicity of the plays are compelling. Perhaps no plays extant have more power than the York Nativity Cycle. They stand beautifully on their own when they are compared with the sentimental Christmas plays that fill the catalogues of play publishers today. A church will do well to produce them for adults. Their beauty lies in language which the contemporary church-goer finds as strange as it is magnificent. Nor do modern versions help much, even if

GUILT and REDEMPTION

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by Sara Little

In a fresh and challenging approach, Miss Little demonstrates how group dynamics can be applied to Bible study. Her philosophy stems from the New Testament ideal of a Christian fellowship in which people worship, study, and serve together.

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The Nature and Mission of the Church

by Donald G. Miller

A highly competent New Testament theologian describes in simple terms the nature of the Church, its roots in the people of God of the Old Testament, its message, its mission, and its worship. The final chapter treats the unity of the Church. \$1.25



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they do not mar the language. Unfortunately, however, these plays are still somewhat remote and difficult. They are not the answer to the needs of the modern church.

Because of these contemporary limitations the medieval plays, even in a stage version such as is given in *Great Christian Plays*, needs interlocutors or at least someone to express verbally what the authors suggest might be printed in the program. The editors seem to have little knowledge of drama in the church nor are they aware of the conditions for production in the chancel. Regrettably the plays in this book are neither needed in these translations nor are they needed particularly in the elaborately expensive book in which they have been printed. The costume plates add little to the book and the music sounds as if it had been composed without much enthusiasm for the plays or their use in the church.

The last third of the book is a series of so-called "choral readings." The "Four Apostles" are dialogues written for radio style presentation. They have value for simple dramatic exercises. Charles Peguy's "The Suffering of Mary" is an affecting dramatic experience. The dialogues from the Gospel of John arranged for antiphonal reading are readily usable. This section of the book is highly recommended. The more's the pity that it is bound up with such an expensive book with so little in the text to recommend it. — *Harold Ehrensperger*, Associate Professor of Religion and the Creative Arts, Boston University School of Theology.



Hebrew Man. By LUDWIG KOHLER. New York and Nashville: Abingdon Press, 1956. 160 pages. \$2.50.

This little volume provides answers to such questions as: What were the physical characteristics of the Hebrews? How did they look upon sickness and what health regulations did they set up to deal with it? How did they actually live day by day? How did they think? How did they mete out justice to the offender against the social order?

To illustrate the author's method, it may be of interest to indicate briefly some of his conclusions with reference to the first of those questions. He points out that the Hebrews were members of a group known as "Mediterranean Man" and that we cannot speak of them as forming a race in the biological sense of the term. The individual Hebrew was on the average 5½ feet in height and his color was basically white. His hair was straight, not curly, and black or dark brown. Men were bearded and women of fair complexion. Generally they were rather thin but muscular. All of these characteristics are reflected in the Bible and attested by artistic portrayals represented on Egyptian and Akkadian monuments.

For the Christian educator who is especially concerned with life situations Professor Kohler's book is of the utmost significance for it deals with many of the basic levels of life upon which transitions must be made. For our understanding and use, it is of the highest importance to know how the Hebrew reacted to his environment, how he met his deepest needs and the place his God occupied in his experience. With these matters our author deals in a most enlightening and inter-

esting way. His conclusions are those of an expert in the field of Old Testament study. The translation is excellent and the book is well indexed. — *Jacob M. Myers*, Professor of Old Testament, Lutheran Theological Seminary, Gettysburg, Pennsylvania.



Dominant Themes of Modern Philosophy. By GEORGE BOAS. New York: The Ronald Press Company, 1957. 660 pages. \$6.75.

Professor Boas has produced in this work a history of modern philosophy, but the method he follows is not the usual one. Instead of treating individual philosophers in an attempt to clarify their systems, he has rather selected certain problems and themes, bringing to the elucidation of these themes the contributions of the most significant philosophers. As he says in the Preface, "I do not believe that it is possible to write a history of philosophy which is not a history of philosophic problems." Philosophy is thus an intellectual discipline which addresses itself to a group of specific themes and searches reflectively for answers to them.

A part of the strength of the book is in the obvious sympathy of the writer for the issues and answers growing out of this reflective struggle even where the answers diverge from his own. He has engaged his abilities to the task of understanding more than to criticism, though the latter is by no means absent from his analysis. Furthermore, the treatment of these themes is carried out with such fairness that the readers' appreciations are elicited to a far greater degree than is common with most philosophical approaches.

The major attention is given to the pre-Kantian developments. More than five hundred pages are devoted to the pre-Kantian and Kantian themes. The more recent themes center largely around the Hegelian interpretation of Reason, the growth of Voluntarism, the diversities in the philosophies of Action, the reality of Time, and the rise of Existentialism. The discussion of Existential themes, though quite brief, shows great penetration coupled with an openness that insists on facing the issues raised for philosophy by Kierkegaard, Jaspers, and Sartre.

One vacuum in the book may occasion some perplexity in those acquainted with the issues of contemporary philosophical discussion. The developments of logical positivism and philosophical analysis are not singled out even for cursory examination. It is, of course, perfectly proper for a philosopher to select the themes that seem to him to fall most naturally within his plan for presentation. But to give attention to such contemporary figures as Jaspers and Sartre and then to leave out men like Moore and Wittgenstein will seem to many to be a somewhat arbitrary selection to some extent out of keeping with the trends developing in English and American philosophy. In any case this is a book that will be highly esteemed, not only for the intellectual stimulation of a first reading, but as an extremely valuable reference volume for those who desire to enter more deeply into the major issues that have conditioned modern philosophical movements. — *J. William Lee*, Associate Professor of the Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Faith in Conflict. By CARLYLE MARNEY. New York and Nashville: Abingdon Press, 1957. 158 pages. \$2.50.

There are some books that may be consigned to the self of oblivion after reading or at best may be returned to for an occasional reference. There are others which are so exciting and helpful that they can only be consigned to a friend, that leave the reader with a mandate to share the feast with a hungry neighbor. Carlyle Marney's book is one of the latter. It is something more than scholarship, it is a radiant affirmation in the face of baffling perplexities which strengthens the spirit in the process of feeding the mind.

The book purportedly is a conversation, though not dialogic in form, between two men snow-bound at the Grand Canyon who are looking at the mysteries of human existence from two vastly different perspectives. One is a concerned and thoroughly informed sceptic, the other is a man of faith who has found the *courage to listen* with integrity to the doubts and questions faced by the other. The affirmations that grow out of this encounter are not an attempt to explain away the abysses of existence, but the resolution to *hear God* on the far side of the sensitive hearing of the questions.

The questions raised have to do with the Dragon of doubt based on Science, with the omnipresence of the Serpent of Evil, with the contradictions to faith in the Falcon of Culture, and with the despair of confronting the Vulture of Death. In flashing prose Dr. Marney probes to the hidden depths of these critical areas seeking always to disclose the promise of faith to the threat of meaninglessness. That the book settles these issues once and for all is of course too much to expect. Indeed, the tone of the book makes evident that Dr. Marney labors under no illusions concerning the possibility of speculative answers to existential questions. On the contrary, the treatment actually gives added weight and dignity to the questions. But the overwhelming impression leaves no doubt as to the author's faith that where the abyss of sin and meaninglessness is found the realities of grace and Divine intention abound much more.

In conclusion it should be noted that *Faith In Conflict* does not point itself toward a highly specialized group of readers. It can be read with enjoyment and profit by laymen, teachers, ministers, in fact by anyone who is concerned about what it means to exist in a world where God is *Alpha and Omega*. — J. William Lee, Associate Professor of the Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Education in the U.S.A. — A Comparative Study. By W. KENNETH RICHMOND. London: Alvin Redman Ltd., 1956. 227 pages. 12/6.

Education in the U.S.A. presents a critical analysis of American public education from the elementary through the university levels. The author, W. Kenneth Richmond, Lecturer in Education, University of Glasgow, views American public education with an open mind and an impartial and objective point of view, a position seldom taken by critics of American education from abroad.

The author recognizes, at the outset, the com-

plexities of the many problems facing American educators in their efforts to maintain a universal system of education which endeavors to help each individual make a positive contribution to society by his own efforts, initiative, and efficiency and which cherishes the belief that one man is as good as another. It is within this context and explanation that he analyzes the philosophy, curriculum organization, educational administration on all levels and methodology of elementary and secondary schools and of state-supported universities.

Although the book is written primarily for the edification of British readers, it is likely to force the American reader to re-appraise his educational convictions and assumptions as the author sees our educational front more dispassionately than can most educators who "live among the trees." As De Tocqueville rightly observed, "There are certain truths which an American can learn only from a stranger" (statement on the jacket). For the benefit of local critics of education, it sets forth again the historical facts that explain why "American schools are as they are." It is the hope of the reviewer, on the other hand, that the complacent educator on this side of the Atlantic may, in reading this book, ask himself this question: "Can American education continue to preserve the values it upholds without, at the same time, bringing about a manifest deterioration of serious learning?" — Paul W. Scheid, Associate Professor of Education, Oberlin College, Oberlin, Ohio.



The Path of the Buddha. Edited by KENNETH W. MORGAN. New York: The Ronald Press Company, 1956. 432 pages. \$5.00.

One of the most important phenomena of the twentieth century has been the widespread concern to understand the great religious configurations which command the loyalties of vast numbers of people in different parts of the world. This concern is no longer confined to technical scholars but is characteristic of groups far removed from the academic atmosphere. This book by Kenneth Morgan is especially valuable in providing information and appreciation for this larger reading public, though it is not less valuable for this reason to the teacher in courses in religion.

In many ways this is a more important contribution than the earlier companion volume by Morgan on *The Religion of the Hindus*. For one thing Buddhism influences a wider geographic area than Hinduism, and has been vitally connected with the rise of nationalism, especially in Southeast Asia. Even in India Buddhism is making a profound appeal to the Untouchables as evidenced by the 250,000 who followed Dr. Ambedkar into its fold. In addition, as Whitehead observed, Buddhism perhaps offers to the modern world a more universally appealing alternative to Christianity than any other world religion. It is powerfully realistic, penetratingly psychological, and rests its case on the evidences of experience rather than on faith and authority.

The purpose of the book is to "present Buddhism from the Buddhist point of view." To achieve this, eleven outstanding scholars who are also devout Buddhists contribute their interpretations and insights to create a moving portrait of the diversities and unity of this great religion.

The book opens with a description of the origin and expansion of Buddhism, its relations to Hinduism, its cultural impact on Art, and its manifold contemporary expressions. Chapters II-IV discuss the principles and history of the Theravada form of Buddhism found in Southeast Asia, and the emergence and meaning of the Mahayana form. Subsequent chapters deal with Buddhism in China, Korea, Tibet, and Japan. The chapter on Tibetan Buddhism is one of the most fascinating in the book. The concluding essay analyzes the diversities of Buddhism and the thread of meaning that captures these diversities in the service of a fundamental unity. In addition to the impressive scholarship there is an excellent bibliography, a very helpful glossary of difficult terms, and a map on the inside of the book cover that locates the Buddhist expansions and shrines.

Without in any way detracting from the outstanding merit of this volume, it may be observed that in presenting "Buddhism from the Buddhist point of view" there is a tendency to explain away or to omit a discussion of its weaknesses. In the end the essays make such an affirmative and idealized case for Buddhism that the concrete situations and conditions in countries where Buddhism is dominant may sometimes seem strangely out of harmony with these "analyses through the spectacles of devotion." In any case, this is a book that every person concerned for an understanding of the great religions of mankind should read. And once begun, it will be put down with regret and returned to with enthusiasm. — *J. William Lee*, Associate Professor of the Philosophy of Religion, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Life Situation Preaching. By CHARLES F. KEMP. St. Louis: Bethany Press, 1956. 224 pages. \$3.00.

It is becoming increasingly clear that there are two different, though not mutually exclusive, views of preaching. One view is that we take some Christian truth and expound it with the hope that in the process of the discourse the hearer will see the relevance of what is being said and appropriate and apply the truth to his condition. The other idea is that we start with the hearer's need, make him aware of it, and show him how that need is met in the message we are bringing. To put it in a familiar way, in the first instance the preacher's primary concern is with his subject. In the other, with his object.

Both approaches, as it seems to me, should be used, but there is no doubt that the second method, while it has limitations, is a quite rewarding one both for the preacher and the congregation. It keeps the preacher alive to the needs of his people and it helps the people to see that the Christian message has contemporary relevance.

This book of sermons by twelve of our distinguished ministers shows us life situation preaching at its best. To mention the names of a few of the contributors should be recommendation enough: Brooks, Bushnell, Buttrick, Fosdick, Sockman, Weatherhead, Bowie, McCracken.

The reader will not only find here how this type of preaching is wisely done, but I fancy he will also discover much that speaks to his condition.

This reviewer is glad that one of the sermons is by Charles E. Jefferson, for even though the title of the book might not aptly describe his emphasis, he surely was, of his type, one of the great preachers of our time.

Dr. Charles F. Kemp, the compiler, writes an illuminating introduction and a timely conclusion in which he discusses the sermon as an integral part of worship. — *Harold C. Phillips*, First Baptist Church, Cleveland, Ohio.



Growing Up To Love. By H. CLAIR AMSTUTZ, M.D. Scottsdale, Pa.: Herald Press, 1956. 103 pages. \$2.50.

The Mennonite Publishing House, Herald Press, has added to the available stock of books which are of help to parents and other adults as they seek to help children and young people understand what they are and why they are that way. *Growing Up To Love* has been written by a young doctor, who has practiced medicine for fifteen years, and who has experienced the problem of imparting wholesome attitudes about sex to his own six children.

There is nothing prudish about the book. It is written in straightforward fashion, and in its all-too-few pages it even attempts to smash some of the taboos which have been built against an intelligent understanding of sex and what such intelligence may add to life. Some of these taboos have been rooted in our secular culture, but, sad to say, others have their origin in mistaken concepts of Biblical and other religious teaching.

It is a book that will help parents attempt to guide the young, and it is also one which may be placed on the reading table in the home for the growing boy or girl to read. For the whole matter of sex education is put into the rightful context of love in one's own home and of one's family to be, and with a deeply religious emphasis. — *Harold W. Fildey*, Associate Professor of Christian Ethics and Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



Story Talks from Animal Life. By JACOB J. SESSLER. Westwood, New Jersey: Fleming H. Revell Company, 1956. 128 pages. \$2.00.

This collection of allegorical tales for children is the author's attempt to interpret social, moral, and religious parallels from the wonders and wisdom of animal life. Although the stories are highly symbolical with a moral added, they might be used in family reading where discussion could follow with parent guidance.

The author states his purpose in relating these thirty-three tales of animal life to boys and girls as: "God's reason for making anything is that He may speak through it, and that everything that is seen and heard is a vehicle for the unseen."

Jacob Sessler is a minister of the Reformed Church in America and has held rural pastorates recently in Vermont where he lives close to nature. He has written a number of story sermon books designed for character building. — *Dorothea K. Wolcott*, Professor of Christian Education, Findlay College, Findlay, Ohio.



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